

PROCEEDINGS

OF THE

Grand Lodge Ancient Free and Accepted Masons,

OF MINNESOTA,

AT ITS TENTH GRAND ANNUAL COMMUNICATION, IN THE CITY OF
ST. PAUL, COMMENCING OCTOBER 22d, A.: L.: 5861.

FIRST DAY.



At 12 o'clock, M., the Most Worshipful Grand Master opened a
Master's ☐ in ample form.

M.: W.: A. T. C. PIERSON, Grand Master.
R.: W.: JOHN C. WHIPPLE, Senior Grand Warden.
W.: B. F. PIDGE, Junior Grand Warden.
R.: W.: E. CASE, Grand Treasurer.
R.: W.: GEO. W. PRESCOTT, Grand Secretary.
W.: L. E. THOMPSON, Senior Grand Deacon.
W.: J. O. SAWYER, Junior Grand Deacon.
W.: A. RICHARDSON, Grand Tyler.

Prayer by the W.: G.: Chaplain, Rev. R.: W.: D. B. Knick-
erbacker.

The Grand Secretary was ordered to call the roll of ☐, when
the following Representatives from the Subordinate ☐ reported
themselves present:

St. John's ☐, No. 1.—L. E. Thompson, Worshipful Master.
St. Paul ☐, No. 3.—E. Ingalls, Senior Warden.
Hennepin ☐, No. 4.—A. E. Ames, Worshipful Master.
Ancient Landmark ☐, No. 5.—Geo. L. Otis, Worshipful Master.
Dakota ☐, No. 7.—O. T. Hayes, Proxy.
Red Wing ☐, No. 8.—P. Sandford, Worshipful Master.
Faribault ☐, No. 9.—J. C. Whipple, Proxy.
Pacific ☐, No. 10.—H. P. Upham, Junior Warden.
Mankato ☐, No. 12.—Wm. S. Sargent, Worshipful Master.
Monticello ☐, No. 16.—Thos. Chambers, Senior Warden.
Hokah ☐, No. 17.—B. F. Pidge, Worshipful Master.
Winona ☐, No. 18.—G. R. Tucker, Worshipful Master.
Minneapolis ☐, No. 19.—J. Dean, Worshipful Master.
E. S. Jones, Senior Warden.
Caledonia ☐, No. 20.—Eugene Marshall, Worshipful Master.
C. A. Coe, Senior Warden.
Rochester ☐, No. 21.—E. C. Cross, Worshipful Master.
North Star ☐, No. 23.—Thos. C. Alden, Worshipful Master.
Blue Earth Valley ☐, No. 27.—Loyal Dudley, Worshipful Master.
Morning Star ☐, No. 29.—J. O. Sawyer, Worshipful Master.
H. Gleason, Senior Warden.
Anoka ☐, No. 30.—Albert Woodbury, Worshipful Master.
Chas. D. Curtis, Junior Warden.


On Work of  U.: D.:, Bros. Dean, T. C. Alden and Coe.
 On Returns of  , Bros. Woodbury, Rogers and Webber.
 On Unfinished Business, Bros. Rigby, Whipple and Ingalls.
 On Ancient Landmarks, Bros. Pidge, Tucker and R. S. Alden.
 On Visiting Brethren, Bros. Brawley and H. P. Upham.
 The M.: W.: Grand Master then delivered the following

ADDRESS.


Brethren of the Grand Lodge :


Another year has passed away, and we are again permitted by the blessing of Divine Providence, to assemble around our time-honored altar to deliberate upon measures to advance the interest of Craft Masonry. I am once more to give you an account of my stewardship.




We meet to-day under peculiar circumstances. We miss faces that we have been accustomed to see. Neither business engagements nor sickness keeps them away, nor has death thinned our numbers. In that respect the Allwise Creator has spared us above all other States. The country calls and they have obeyed.

I have looked forward to this meeting with anxious forebodings, doubting whether a quorum would be in attendance. Every  in the State has lost, for the time being, more or less of its numbers. In some, all of the acting members are gone, engaged in the service of the country. Pecuniary embarrassment exists from one end of the State to the other—no section of it is exempt. Under such circumstances it is a source of peculiar gratification to witness so large a representation of the craft in this jurisdiction.


Our communications have always been characterized by that harmony and brotherly love peculiarly Masonic, and that this will be so, this large attendance foreshadows.


The financial condition of our  is such that it will be necessary to make this session as brief as is compatible with the interests of the Craft.


I have no measures to propose that will consume the time of the Grand  in discussion.


Our  are in as prosperous condition as the nature of the circumstances with which we are surrounded, will admit. But little, very little, work has been done. In several, not a degree has been conferred. But the usefulness of Masonry, or of  , does not depend on the number of degrees conferred. Peace and harmony prevails. Nothing has occurred in any of our  to mar their tranquility that has not readily accommodated itself to Masonic principle.


But one question has been presented to me of any importance, and that derives its importance from surrounding circumstances rather than from any intricacy in itself, which I will notice hereafter.


The  chartered at the last Annual Communication, have all been constituted according to ancient usage, either in person or by proxy, all have experienced officers, and are doing as well as the condition of matters admits of.


During the year dispensations have been granted to form new  as follows :

November 1, 1860—Herman  , at Zumbrota, Goodhue County.


February, 1861—Preston  , at Preston, Fillmore County.

June, 1861—Cleveland  , at Cleveland, Le Sueur County.

July 4, 1861—Mystic Tie  , Pine Island, Goodhue County.

July 22, 1861—Washington  , Wasioja, Dodge County.

It does not follow that because Dispensations are granted that of necessity Charters must issue. Grand Masters are as fallible as other men, and with the utmost care may be deceived. I would therefore recommend a careful scrutiny before granting Charters in all cases.

Application for a Dispensation was made for a new  at Houston, Houston County. Although the applicants were personal friends, and the applica-

tion was recommended by two [] , I felt compelled to decline to grant a Dispensation, because,

First—There are three [] in the county; and one of them would probably be materially injured by the establishment of a new [] ; and,

Second—From the sparse population surrounding the proposed location, I doubted the ability of the brethren to sustain a [] for any length of time.

Application was made early in May by North Star [] No. 23, for permission to remove from Watab, in Benton County, to St. Cloud, in Stearns County. There appearing to me sufficient reason why their petition should be granted, I issued the necessary Dispensation, subject to the decision of the Grand [] . Although the Constitution gives the Grand Master the power to authorize the removal of a [] under certain circumstances, yet as this power may be abused, I think the Grand [] should be consulted. As this is the first case that has occurred in this jurisdiction, and will probably be referred to in the future as a precedent, I respectfully ask the Grand [] to confirm my action.

Hearing of some irregularities in North Star [] , I deputized Worshipful Bro. A. B. Curry to investigate the subject, which was promptly and satisfactorily done. The irregularities were at once corrected by the [] , which is now moving on prosperously and in perfect harmony. The removal has infused new life. Bro. Curry's report is herewith submitted.

During the year I have received notice of the appointment of Representatives near this Grand [] by the Grand [] of California, District of Columbia, Illinois, Iowa, Missouri, North Carolina and Georgia. I have commissioned

M. W. Wm. Lavelly P. G. M. of Illinois.

R. W. Wm. Hacker, of Indiana, and

R. W. Geo. W. Chaytor, M. D., of Delaware, as the Representatives of this Grand [] near their respective Grand [] .

The question I alluded to as being of importance from its surroundings, is herewith submitted with my reply:

"A Brother of our [] of very radical political opinions has many times expressed himself in a very bitter and uncalled for manner on some of the movements of the times, avowing his sympathy with the South in the present struggle.

"Can we take cognizance of a brother's opinions and views when they are to our apprehension treason?"

My reply was as follows:

Never in the history of the world has there been a time when the Masonic Brotherhood were subject to such a test as they are in this country at this time—never a time when so much discretion and forbearance are required.

We talk much of the universality of Masonry, but are apt to forget it in practice. There are three great principles inculcated, which should be ever borne in mind by every Mason—Faith, Hope and Charity—which are rendered in another Rite in Masonry, and might be very properly in this, Fraternity, Equality and Toleration. We are not Masonically to consider ourselves as belonging to one Town, one [] , one State, one Nation, one Language, or one Government, but as connected in one great Fraternity, existing under all forms of government, among all nations, speaking all languages, found in all countries over which the sun shines. In all this vast expanse, each one who has knelt at the same altar is a Brother, amenable to the same immutable laws, all having the same hope, object and desires, are equal in the sight of the all-seeing eye, having the same rights, which each is equally bound to recognize.

Masonry declares that the greatest of these virtues (or rights) is Charity—(or Toleration). Charity consists not in relieving the distress of our fellow man alone, but includes toleration of opinions upon any and every subject. The Ancient Charges say, "we are also of all nations, tongues, kindreds and languages, and are resolved against all *politics*, as what never yet conduced to the welfare of the [] , nor ever will."

We may consider a brother's opinions radically wrong or even dangerous to the community, but as Masons we must remember that he has the same right to his opinions as ourselves, and that he is accountable not to us, but to the laws of his country, and to his Creator. There we must leave him.

A Brother who has a proper appreciation of our ancient institution, of its beauties, its ties, its requirements, or its privileges, will under no circumstances give utterance, even outside the ☐, to opinions or sentiments that will make him obnoxious to his brethren or wound their feelings. Should one, however, be so unfortunate as to do so, as Masons we can only pity him as an unhappy man. There our power ends. But if within the ☐, he must be promptly dealt with according to our Ancient Laws.

But the whole question is answered in "The Charges of a Free Mason, under General Head 2 of Civil Magistrates, Supreme and Subordinate."

I may add here, that duty, (to say nothing of interest) demands that we should all unflinchingly maintain and support, by all means in our power, the Government and the Laws. And pray the G.: A.: O.: T.: U.: to stay the hands of brethren when raised against each other, to inspire their hearts with a pure patriotism; that the wrong may acknowledge and turn from their errors, and that the wronged may forget and forgive, remembering only that greatest of all Masonic virtues—Charity.

And here, brethren, I must remark, too little attention is paid in our ☐ and by our members, to "The Charges of a Free Mason"—those that were compiled by Anderson in 1722. It was the custom in former times to read them at every making, and as often as convenient at other times. They contain most of the written Landmarks of Masonry, and are binding upon all Masons and all ☐ everywhere. I strongly recommend that that good old custom be revived, and that they be read at every making, or at every stated meeting, that none may plead ignorance of those most excellent laws.

In August last I issued a circular to the ☐, warning them against a new and secret organization, sought to be foisted upon the Fraternity, called "Conservators of Symbolic Masonry."

I had heard of this scheme a long time previous, but determined not to notice it unless this jurisdiction was invaded. But learning that several brethren in the jurisdiction had received communications inviting them to join in this scheme, and having the example of other Grand Masters before me, I issued the circular as stated.

Among others, it is the duty of Grand Masters to see that the Landmarks of Masonry are not infringed, that the Constitution and Laws of his jurisdiction are not violated in their letter or spirit, and to keep an especial watch over the interests of Craft Masonry when the Grand ☐ is not in session.

After carefully examining this scheme, as detailed in Communications Nos. 1 and 2, issued and signed by the author of the system, I arrived at the conclusion that it was a most dangerous one to Masonry—that it was calculated to revolutionize Grand ☐, and struck a blow at the root of Masonic polity; and that its objects were two-fold: 1st, A magnificent pecuniary speculation; and 2d, A plan to enable the originator and chief to control the action of Grand ☐, and thus make himself the head or lawgiver of the whole Fraternity.

But are my conclusions correct? To enable you, my brethren, to judge whether they are so or not, I present a few brief extracts from the communications in question.

No. 1 is headed—"Masonically confidential." "To be returned within ten days to Rob. Morris, La Grange, Ky."

This communication gives an inkling of the plan under ten brief heads. It contains nothing particularly objectionable, but is, to say the least, extremely Quixotic.

No. 2 is sent to those who return No. 1 marked "approved." This is headed—"Strictly confidential"—"to be positively returned within ten days of its reception, to the Chief Conservator, at La Grange, Ky."

It gives the "particulars," which are divided into "seven features."

"First Feature. We confine the whole matter within the breasts of a few discreet, zealous and intelligent Masons, chosen by ourselves with reference to their established character for discretion, zeal and intelligence, and solemnly pledged by peculiar engagements to be faithful to their trusts and to one another. * * *

"The strictest secrecy is observed, that the Craft at large may know nothing of the association, nor of us as its members, nor of the plans on foot. * * *

"Second Feature. A journal styled the *Conservator* is published for distribution among the members only, * * * will contain general rules and directions for the guidance of the Conservators. The most prominent errors in the work and lectures in the various Grand Lodge jurisdictions will be pointed out in this journal." * * *

"Third Feature. * * * It shall reach to the strictest minutiae—* * * to official matters, * * * according to the Bastard Systems in vogue in the South and West, * * * with the great assistance the association will render you, secure your Grand Lodge approbation * * * and set up the old Landmarks so long thrown down." * * *

"Fourth Feature. We afford the means of recognition amongst the Conservators whenever met. We have a Degree entitled the Conservator's Degree, which is conferred only on Conservators, and which in fact was devised for this purpose, * * * covenants its members by binding and appropriate ties. * * *

"The Seventh Feature. We require a contribution of ten dollars in advance from each Conservator. * * * Will you make this contribution?"

The plan is well arranged to catch the young and inexperienced Mason. It provides for a Deputy Chief Conservator in each Congressional District; one Conservator and two Deputies in each Lodge, and says "The Chief Conservator has general control and management over the association."

Suppose that but in one-half the ☐ the number sought were found, the net amount of dollars received by the Chief Conservator would be 75,000—rather a comfortable sum in these times.

Brethren, are not my conclusions from the premises correct? A scheme so detrimental to the interests of Masonry, so subversive of its principles, requires but to be exposed, to be rejected as would any other contaminating thing.

In all parts of our country the question has been frequently—very frequently asked, "Why do not the Masons settle the national difficulties?"

While the question contains a high compliment to the supposed influence of our Order, it betrays a lamentable ignorance of the basis of the Institution.

A distinguished brother, (a P. G. M. of Kentucky,) has issued a circular inviting the Grand and Past Grand Masters to assemble in "Convention," to devise plans to adjust the discordant and belligerent interests which are now in such fearful and hostile array. One Grand Master and eleven Past G. M.'s have affixed their signatures to the circular as concurring in the suggestions and appeal made.

We cannot disguise the belief that in their patriotic zeal, the brethren have overstepped the bounds of Masonic discretion. I most emphatically declined to have any connection with the convention as Grand Master or as a Mason. As a body we cannot have any connection with political questions either directly or indirectly. Suppose a meeting was held as proposed, a discussion of measures of settlement would involve the speaker's ideas of the cause, and thus at once degenerate to a political discussion, which we are forbid to indulge in. Again, all know that the discussions of political and religious questions are the most exciting of any; passionate language, personalities and vituperation are sooner indulged in than in any other discussions. Instead of harmonizing, the result would be a rupture in our glorious institution.

But if successful among ourselves in adopting a plan, how are we to procure its adoption? As an organized body? Never, no matter what the apparent political necessity. To say nothing of the violation of Landmarks, we would be scoffed and jeered at, (and deservedly, too,) from one end of the land to the other. But Masons themselves would not support the propositions of such a body, because they all know, and act upon the proposition that ours is a free institution, and that each has a right to his individual opinions.

The Grand Master would deserve to, and should be deposed, who would attempt to prescribe political or religious opinions for any Mason in his jurisdiction.

The prevention of war and bloodshed and the restoration of peace are all-

important to our welfare as a people, but Masons as a body or organization, have had no action bringing on the one, and cannot have to restore the other. It is not their vocation.

Our duty is defined in the "Ancient Charges." A Mason is to be a peaceable subject to the civil powers, wherever he resides or works, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation, nor behave himself undutifully to inferior magistrates, * * * and give no umbrage or ground of political jealousy to the Government for the time being."

We are not as a body to seek to influence public opinion by means of conventions, resolves, addresses or newspaper articles. Our influence is through individual action; by example; by the regularity of our lives and conduct; by being at all times governed by Masonic principles. They soften the acerbities caused by the difference in opinion, and permit no indulgence in vituperation and personalities. They instruct us to be charitable with one another; to seek no undue advantages; to give no occasion for wrath in word or action. They recognize the equality of rights.

Everything that tends to inflame the passions, to a breach of the laws, or a disturbance of the harmony and union that should exist among peaceable men, will be avoided by good Masons, for Masonry teaches good-will to men—Fraternity, Equality and Toleration.

It is thus that Masonry seeks to influence public sentiment, by individually exercising individual rights; but as a body in the political arena, never, never, NEVER!

In connection with this subject I must be allowed to express the opinion that it is *impolitic*, at least, for Masons to denounce their brethren residing in another part of our common country, unless some organization, some subordinate or Grand ☐, take such action as will afford just grounds for denunciation.

We have the evidence from one of our own members, that at Sudley Church the Masonic Tie was acknowledged and promptly responded to in attention to such as were prisoners and wounded at Bull's Run. That a mob at Richmond, excited with passion, surrounded a number of prisoners, their knives drawn and pistols presented, on the point of taking summary vengeance for imprudent remarks. The sign was seen, a word spoken, and instantly, as if by magic, knives were lowered, pistols replaced, and active interference at the risk of life had to protect the life of a brother in bonds. Let us, then, brethren, do our duty, our whole duty; perform our parts in the drama of life, but avoid censure and reproach.

A brother in a neighboring jurisdiction, for whose Masonic talents and experience I have the highest respect, and whom I cherish as a personal friend, in noticing, as Chairman of the Committee on Foreign Correspondence, my communication of last year, says, "his conclusion that the 'Lectures' are not Landmarks, and may be changed at pleasure. * * * We must be permitted to express the opinion that he promulgates a dangerous doctrine." M. W. Bro. Palmer presents no arguments to sustain "the opinion." Had he done so, perhaps he could have converted me; no one is more ready to acknowledge, if in error, than myself, particularly on Masonic matters. But the Brother answers none of my arguments, challenges none of my facts, nor questions my deductions.

I stated certain matters as *facts*; from those facts I drew certain deductions. "Facts are stubborn things." If the facts are correctly stated, and my deductions are legitimate, then I can lay no claim to promulgating a new doctrine, be it "dangerous" or not.

I hold that Lectures are not Landmarks; That Lectures may be changed at pleasure, by competent authority; That Lectures are not work, but merely the language made use of to explain, and to convey to the mind the impressions sought; That the work is essentially the same everywhere; and that the history of the past sustains the positions.

I believe that Webb himself, whose memory we all revere, entertained the same ideas; at all events he practiced them, he changed, and materially, the Preston Lectures, and then went on improving his own until his death. His successors followed his example, improving his according to their ideas, but

still the work is the same everywhere. What well informed Mason is prevented visiting a ☐ anywhere on account of peculiarity or difference in Lectures?

Who would dare question the legitimacy of a Mason made west of the mountains in Pennsylvania? or reject him as a visitor in consequence of his ignorance of Lectures? when it is well known they never had any, or such as used in other States. Or reject a foreign brother for the same cause? Yet the work is essentially the same. Learning the Lectures does not make a Mason any more than committing to memory the whole Bible would make a practical Christian, without acts. It is practical Masonry and Masons that we want; men that live Masonry; such Masonry as can and will elevate man; and such men as will continue Masonry on the high principle where our fathers placed it.

I am not ambitious of the credit of starting new theories in Masonry. I am content to follow in the "old trail" made by the fathers; if the path is not smooth, or is "dangerous," it is not my fault.

Brethren, in all the years that I have been honored with this high position, by your partiality, I have not sought to instruct in, or compel the use of certain particular words, or set phrases, not sought to have my name associated with any Ritual, but have sought to inculcate the true teachings of our mystic association, to generate in the minds of the brethren a love for the Order, not from its supposed advantages, but because of its pure morality and elevating character; to make it practical, in all our transactions in everyday life to have the word Mason synonymous with Virtue, Morality and Brotherly Love. Whether the words "Doors or Gates," "Fords or Passes," "In or At," "Of or The," were used, has not troubled me.

Since we last met, the "Scythe" has been in use in two sister jurisdictions—Vermont and Ohio.

Two columns are broken; two supports of Masonry have fallen; two families are weeping; the records of the departed are made on material more durable than books; and their memories will be ever green in the hearts of their brethren.

M. W. Bro. Philip C. Tucker, Grand Master of Vermont, died on the tenth of April last. He had been Grand Master for fifteen, and Deputy Grand Master sixteen consecutive years, and had held beside other Masonic positions, the offices of G. H. P. of Vermont, and D. G. G. H. P. of the United States.

None that were present and heard it, can forget the appreciative thrill that passed over the mind, when, at the Masonic banquet at Chicago, Illinois, in 1859, Bro. Pike gave expression to the character of Bro. Tucker, in the word GAME. Of that characteristic his whole life was an exemplification. One signal instance of it was his leaving a house after 10 o'clock, on a dark, cold, and stormy night in 1828, and traveling ten miles over a rough and lonely road, rather than remain the guest of a brawling anti-Mason. Probably no man in the country for Masonic worth was better known than Grand Master Tucker. Of him it may be well said:

Upon his girdle was no stain,
His work had no defect;
The Overseer will accept all,
Find nothing to reject."

Of the decease of M. W. Bro. Horace L. Stokes, Grand Master of Ohio, I only know that it must have occurred in September. Bro. Stokes had long been one of the most active and zealous Masons in Ohio. Was elected Grand Master in 1857, and had held various offices in the different Masonic bodies of the State. A warm hearted, generous Mason—the verse cited above may be equally well said of Bro. Stokes.

Cut down in the midst of usefulness, while in the zealous discharge of their duties. This is a solemn admonition that soon to us time will be no more, and to so act our part in living the teachings of Masonry that when our ashes are deposited in the grave, a friendly hand may at its head plant an evergreen sprig, to indicate that our memories will be ever dear, and that our virtuous acts will flourish in ever living green, although in no book on earth has the record been made.

M.: W.: Bro. A. E. Ames moved—

1st. That so much of the Grand Master's address as relates to Dispensations, be referred to the Committee on Work of ☐ U.: D.:

2d. That so much thereof as relates to the removal of North Star ☐, No. 23, be referred to a special committee of three.

3d. That so much thereof as relates to his answer to a question of Masonic law, be referred to a special committee of three.

4th. That so much as relates to his circular of August last, be referred to a select committee of three.

5th. That so much as relates to the circular proposing a Convention of Masons at Louisville, Kentucky, be referred to a special committee of three.

6th. That so much as relates to the death of M.: W.: Bros. Tucker and Stokes, be referred to a special committee of three.

Which motion prevailed, and the Grand Master appointed,

As said second committee—Bros. Armington, Sandford and Rigby.

As said third committee—Bros. Otis, Hayes and Jones.

As said fourth committee—Bros. Bradley, Ames and Marshall.

As said fifth committee—Bros. Nash, Gleason and Chambers.

As said sixth committee—Bros. Cross, Knickerbacker and C. A. Upham.

On motion of Bro. Nash,

Ordered, That the several committees be instructed to report on to-morrow morning's session.

The Grand ☐ was called to refreshment until seven o'clock this evening.

— EVENING SESSION.

The Grand ☐ was called to labor, and the Work was exemplified.

The Grand ☐ was called to refreshment until nine o'clock to-morrow morning.

— SECOND DAY.

WEDNESDAY MORNING, OCTOBER 23.

The Grand ☐ was called to labor by the M.: W.: Grand Master. Present, same Representatives as yesterday; also, Representatives from the following ☐:

Wapahosa, No. 14—S. L. Campbell, Worshipful Master.

Hokah, No. 17—D. L. Clements, Worshipful Master.

Pleasant Grove, No. 22—P. B. Austin, Worshipful Master.

Wilton, No. 24—E. A. Rice, Worshipful Master.

Star in the East, No. 33—E. M. Morehouse, Senior Warden.

The Committee on Work of ☐ U. S. D. made the following report, which was concurred in, and the accompanying resolution was adopted :

To the M. W. Grand ☐ of Minnesota :

The Committee on Work of ☐ U. S. D., would respectfully report, that they have examined the Work of the following ☐ U. S. D., viz :

Preston ☐ Preston, Fillmore County; Washington ☐ Wasioja, Dodge County; Hermon ☐ Zumbrota, Goodhue County; Mystic Tie ☐ Pine Island, Goodhue County; Cleveland ☐ Cleveland, Le Sueur County.

Your committee find the Work in two of these ☐ substantially correct, and have no doubt the petitioners are fully qualified to fill their respective stations with credit to themselves and honor to the Fraternity, viz : Preston ☐ and Hermon ☐. In Washington ☐ and Mystic Tie ☐ your committee, upon inquiry, find the Work substantially correct, with the exception of the means of keeping the minutes, which your committee find wrong in almost every respect, and they would recommend a more careful observance of the forms in future.

Your committee, upon inquiry, find that the members of Hermon and Cleveland ☐ desire a continuance of their Dispensations for another year, instead of a charter.

Your committee would therefore offer the following resolution :

Resolved, That charters be issued to Preston ☐ Washington ☐ and Mystic Tie ☐ upon their depositing the fee required by the Constitution of the Grand ☐.

J. DEAN,
T. C. ALDEN,
CHARLES A. COE, } Committee.

Bro. Geo. L. Otis presented the petition of Charles Symonds for restoration to the privileges of Masonry, which was referred to the Committee on Grievances.

The M. W. G. M. announced the following additional Committees :

On Secretary and Treasurer's books, Bros. Brownsill, Clements, and Morehouse.

On Pay Roll, Bros. Rice, Campbell and Austin.

The Committee on Grievances reported verbally that there was but one case of grievance sent up from a Subordinate ☐ viz : — Fenderson *vs.* Monticello ☐ No. 16 ; that the testimony was very voluminous, and could not be examined in the limited time allowed the committee ; and that as no one appeared before them in behalf of either party, they therefore asked further time.

Time was granted, and the case postponed until the next Annual Communication.

Brother Geo. L. Otis, from a select Committee, reported as follows :

To the M. W. Grand ☐ of Minnesota.

Your committee to whom was referred that portion of the M. W. Grand Master's address relating to a question of Masonic law, submitted to him, as stated in his said address, have had the same under consideration, and fully approve thereof, and recommend that the same be endorsed and sustained by this Grand ☐.

GEO. L. OTIS,
OREN T. HAYES. } Committee.

The report was concurred in, and the committee discharged.

Bro. J. L. Armington, from a select committee, reported as follows :

To the M. W. Grand [] of Minnesota :

The committee to whom was referred so much of the Grand Master's address as relates to the removal of North Star [] No. 23, from Watab to St. Cloud, have had the same under consideration, and for satisfactory reasons beg leave to offer the following resolution :

Resolved, That said action of the M. W. Grand Master be, and the same is hereby ratified by this M. W. Grand [].

J. L. ARMINGTON,
P. SANDFORD,
W. T. RIGBY. } Committee.

The report was concurred in, the resolution adopted, and the committee discharged.

CONSERVATORS' ASSOCIATION.

Brother Bradley, from a select committee, made the following report :

To the M. W. Grand [] of Minnesota :

Your committee to whom was referred so much of the Grand Master's address as relates to his circular to the [] in this jurisdiction, dated Aug. 16th, 1861, beg leave to report :

Your committee have examined circulars No. 1 and No. 2, purporting to be issued by Bro. Rob. Morris. No. 1 is evidently "a feeler," thrown out to test the brother's approach, and containing very little to discover the real object and scope of Brother Morris' designs. No. 2, which follows when it appears that the bait has been taken, sets out at more length the objects proposed to be accomplished, and the plan of operation. In this circular Bro. Morris says that "he has consented to assume the responsibility of the enterprise only upon the understanding that *one straight, undeviating line shall be pursued by all the members of the Association.*" He then details the principal features of his plan, seven in number.

1st. The matter is confined to a few discreet, zealous, and intelligent Masons, chosen by himself, and "solemnly pledged by peculiar engagements, to be faithful to their trusts and to one another." "The strictest secrecy" he says, "is observed, that the Craft at large may know nothing of the Association, nor of us as its members, nor of the plans on foot, until the work on which we are engaged is finally accomplished, say in 1865."

His second feature looks to the exchange of likenesses among conservators, of honorary memberships, of [], and of the establishment of the most intimate relations among the members of the Association. A paper called "The Conservator" is to be published, containing lists of members and officers of the Association, extracts from their correspondence, &c. This feature seems to be intended as a sort of mutual admiration arrangement.

The third feature, which Bro. Morris calls the great aim, and the Key to the Association, consists in establishing the most perfect uniformity among the Craft, which is to reach the "strictest minutia—to words, syllables and letters—to official matters—to times and seasons—to modes of inculcations." "To this end," he says, "the conservators must resign every preconceived habit or notion that conflicts with the standard of Preston and Webb, and must sacrifice every variation of word, syllable, and letter upon the common altar of national uniformity."

The fourth feature is the establishment of the Conservator's Degree. The fifth provides for the attendance of a Vice Chief Conservator at the

Annual Communication of every Grand ☐. The sixth suggests the mode of disseminating the "Preston and Webb ritual," as he terms it, and the seventh feature suggests the payment of ten dollars to the Chief Conservator by each member of the Association.

These are in brief the leading features of the plan proposed, and your committee incorporated them here as affording in themselves an entire justification of the propriety of the circular issued by our M. W. Grand Master. Your committee can have no doubt of the great impropriety, not to call it by any harsher name, of the plan proposed by Bro. Morris. It looks to a virtual revolution in the Masonic system, at present maintained in this country, and to bring the various Grand ☐ of the United States, which ought to be in the highest sense of the word independent bodies, under the full and entire control of the Chief Conservator. Masonry is, in all essential particulars, the same everywhere. A Mason in this jurisdiction is a Mason wherever he may be, and is possessed of all the really great essentials of Masonry. Forms of words may differ—nay, must differ—as they are used by Masons in different localities, and at different times; but the great leading ideas of Freemasonry, and the landmarks of the Order, are universal and eternal. The non-essentials—the mere modes and manner of conveying ideas—are properly left to each Grand ☐, and are the proper and legitimate subjects of Grand ☐ legislation.

It is not necessary here to discuss the desirability of perfect uniformity in the rituals of Masonry throughout the United States. That question has occupied the attention and enlisted the abilities of the ablest Masons in the country, and, as yet, with no other result than to prove the great difficulty, if not the impossibility of ever attaining that end. Whether it be desirable of attainment or not, when the leading minds of the Craft have determined that it is, the Order has within itself all the means that ought to be employed in the enterprise, without calling to its aid other and new secret organizations. Admitting what Bro. Morris alleges, that the Landmarks of Masonry have been long thrown down—in other words, that all the efforts and intelligence and learning of the ablest Masons of the day and of past years, have not availed to preserve Masonry from corruption and decay, where is the remedy to come from? Is the "Chief Conservator" alone, of all the Masonic world, possessed of the true Masonic light? Whence, in the comparatively few years since he received the Masonic Degrees, has he derived the knowledge of Masonry which is so pure and so valuable as to be imparted to the Craft only by slow Degrees, and through the hands of a few discreet, zealous and intelligent Masons chosen by himself? Your committee not being among the favored, are of course unable to express a decided opinion as to the merits of the ritual proposed, but certainly are of the opinion that if Bro. Morris has the only ritual that is free from "bastardisms," as he terms them, he owes it to the Fraternity to make it generally known among Masons, and not withhold it for his own private use, and that of the few chosen members of his new secret society. But in view of all the facts gathered from the circulars No. 1 and 2, before referred to, and in view of the previous erratic movements of the "Grand Conservator" in the Masonic world, your committee are constrained to believe that Brother Morris has nothing new to present in the way of work or ritual, except what has had its origin in his own teeming brain; and it will not, perhaps, be deemed disrespectful to the distinguished brother, if we venture the opinion that such originalities are not landmarks.

The history of Masonry upon the continent of Europe—the perversions of the Craft introduced by Cagliostro—should teach us the danger of leaving the beaten paths, trodden before us by the brightest lights in the Masonic world, and of attempting to lay out new roads for ourselves. We would by no means discourage investigation into the mystic lore of Masonic art; but each, as in the course of his investigations he discovers new treasures, should bring them as offerings to that Order to which he owes free, fervent and zealous service.

But your committee are unable in a brief report, to discuss at any length the questions involved in the subject referred to them. They must con-

tent themselves, therefore, with saying that in their judgment the action of the M.: W.: Grand Master in issuing his edict against the proposed "Conservator's Association," was eminently just and proper, and should meet with the unqualified approbation of this Grand ☐, and they therefore respectfully recommend the adoption of the following resolutions:

Resolved, That the action of the M.: W.: Grand Master, in warning the Craft in this jurisdiction against the so-called "Conservator's Association," meets with the cordial approbation of this Grand ☐.

Resolved, That this Grand ☐ recognizes only the Degrees of E.: F.: C.: and M.: M.:, and the Degree appertaining to the chain of Master of a ☐.

Resolved, That the attempt to establish or confer a new Degree among Master Masons, called "Conservators," is unmasonic, and all Masons in this jurisdiction are prohibited from receiving or conferring such Degree, or in any manner aiding in establishing such Degree, or the so-called Conservator's Association, upon pain of Masonic discipline.

Resolved, That the ☐ in this State are hereby prohibited from receiving the Masonic Work, Ritual, or Lectures, from any other than the constituted authorities of this jurisdiction.

GEO. BRADLEY,
A. E. AMES,
EUGENE MARSHALL. } Committee.

Brother L. E. Thompson moved the adoption of the report.

Brother Armington moved to amend the report by incorporating therein, at length, the Circulars No. 1 and No. 2 referred to. The motion prevailed, and thereupon the reading of the circulars was called for and listened to.

Brother L. E. Thompson moved to reconsider the vote amending the report, which motion prevailed.

The question being upon concurring in the report and adopting the resolutions, a vote by ☐ was called for and taken, with the following result:

Grand Officers—ayes 3, nays 0. ☐—ayes 69, nays 18.

So the report was concurred in and the resolutions were adopted.

M.: W.: Bro. Isaac Van Wagoner, Grand Master of the Grand ☐ of New Jersey, was announced, and was received with the usual honors, and seated in the Grand East.

Bro. C. W. Nash, from a select committee, reported as follows:

To the M.: W.: Grand ☐ of Minnesota:

Your committee to whom was referred that portion of the M.: W.: Grand Master's address relating to the circular issued by Bro. Chas. G. Wintersmith, Past Grand Master of Kentucky, calling a convention of Masons at Louisville, for the purpose of devising some feasible plan for a settlement of our present national difficulties, have had the same under consideration, and respectfully submit the following report:

While we are of the opinion that the purest motives dictated the call for a convocation of the Masonic Fraternity, we believe that such an assemblage would result in no good to the Fraternity or to the country. Masonry should not interfere in any manner whatever with the political or religious opinions of any party or set of men. Masonry has relations only with such as are bound together by the ties of common brotherhood. As Masons it is our bounden duty to show by our acts that we are quiet and peaceable citizens—true to our government and just to our country—that we will not countenance disloyalty or rebellion. Resistance to or disobe-

dience of any of these cherished principles is not permitted by the Ancient Landmarks of our Order.

"We are in the midst of a great national crisis." A dark cloud has arisen and hovers over our beloved country. But amidst this fearful gloom, the Fraternal relations existing among brethren throughout the length and breadth of our land, form an element of strength—a bond of Union—cemented together by the ties of brotherhood, which knows no party, sect or country.

As to the present unhappy state of our beloved land, Masons have formed opinions as to the causes that produced it; but as a Masonic body, we should make no decision who is right or wrong, or as to the proper mode of settlement. Leave that with the Constitutional authority of the Government. We must stand aloof in the present disturbance of States, without partiality and without participation.

All of which is respectfully submitted, with the following resolutions:

Resolved, That we fully and earnestly approve of the views of the M. W. Grand Master, in his address in relation to the Louisville Convention.

Resolved, That we regard the preservation of our country of inestimable value; and as we regard with the most tender and Fraternal feelings all brethren, of every section of our common country, we believe it of the utmost importance that all honorable means should be made use of, as individuals and citizens, to restore peace and happiness, and once more move forward as a united people, in the path of honor and usefulness.

C. W. NASH,
H. GLEASON,
THOS. CHAMBERS, } Committee.

The report was concurred in, and the resolutions were unanimously adopted.

Bro. Cross, from a select committee, reported the following preamble and resolutions, which were unanimously adopted:

Whereas, The Supreme Grand Master of the Universe has seen fit, in His infinite wisdom, to transfer from this imperfect, to His all-perfect, celestial ☐, our worthy and honored Brothers, Most Worshipful Philip C. Tucker, of Vermont, and Most Worshipful Horace N. Stokes, of Ohio, therefore,

Resolved, That the Grand ☐ of the State of Minnesota, sharing the bereavement of the Grand ☐ of the State of Vermont, in the loss of so distinguished a Mason and so esteemed a brother, take this occasion to express the sympathy they feel for a bereavement which is common to the whole Masonic Fraternity, and to testify their respect for the memory of a man who combined in so high a degree the qualities which go to make up ideal no less than practical Masonry.

Resolved, That we likewise tender to our sister Grand ☐ of Ohio, our hearty sympathy for the loss which they have sustained in the death of their late Grand Master, and join in offering this brief tribute to the many virtues which distinguished his character.

Resolved, That the Grand Secretary transmit a copy of these resolutions to the Grand ☐ of Vermont and Ohio.

Respectfully submitted.

E. C. CROSS,
D. B. KNICKERBACKER,
C. A. UPHAM. } Committee.

Brother Woodbury, from the Committee on Returns of ☐, reported as follows:

To the M. W. the Grand ☐ of Minnesota:

Your committee to whom was referred the Returns of ☐ would respectfully report that they have had the same under examination, and find them

correct as now returned, with the amounts due the Grand ☐ from the respective Subordinate ☐, as follows:

St. John's, No. 1,.....	\$17 00
Cataract, No. 2,.....	33 50
St. Paul, No. 3,.....	26 00
Hennepin, No. 4,.....	24 50
Ancient Landmark, No. 5,.....	32 50
Dakota, No. 7,.....	19 00
Red Wing, No. 8,.....	35 50
Faribault, No. 9,.....	31 00
Pacific, No. 10,.....	22 00
Mankato, No. 12,.....	25 50
Wapahasa, No. 14,.....	15 50
Monticello, No. 16,.....	6 00
Hokah, No. 17,.....	18 00
Winona, No. 18,.....	34 00
Minneapolis, No. 19,.....	18 00
Caledonia, No. 20, (returns incomplete,).....	14 50
Rochester, No. 21,.....	32 00
Pleasant Grove, No. 22,.....	22 50
North Star, No. 23,.....	25 50
Wilton, No. 24,.....	16 00
Western Star, No. 26,.....	11 00
Blue Earth Valley, No. 27,.....	14 00
Clear Water, No. 28,.....	14 00
Morning Star, No. 29,.....	13 00
Anoka, No. 30,.....	21 00
King Hiram, No. 31,.....	22 50
Sakatah, No. 32,.....	13 00
Star in the East, No. 33,.....	14 00
Oriental, No. 34,.....	25 50
Mt. Moriah, No. 35,.....	50 00
Preston, U. D.,.....	22 00
Cleveland, U. D.,.....	3 00
Washington, U. D.,.....	4 00
Hermon, U. D.,.....	8 00
Mystic Tie, U. D.,.....	9 00

\$716 00

ALBERT WOODBURY, }
A. B. ROGERS, } Committee.
A. B. WEBBER. }

Which report was concurred in.

On motion of Bro. C. W. Nash,

Ordered, That this M. W. Grand ☐ proceed to the election of its Grand Officers to-day at 2 o'clock, P. M.

COMMITTEE ON RITUAL.

On motion of Brother Cross,

Ordered, That a committee of five, on a ☐ ritual, be appointed, to report and exemplify a system at the next Grand Annual Communication.

The M. W. Grand Master subsequently announced the following as such committee:

Bros. E. C. Cross, Rochester, George Bradley, Belle Plain, C. W. Nash, Hastings, G. R. Tucker, Winona, L. E. Thompson, Stillwater.

The Grand ☐ was thereupon called to refreshment until 2 o'clock this afternoon.

OCTOBER 23, 2 O'CLOCK, P. M.

The Grand ☐ was called to labor, by the M.: W.: Grand Master, and the hour for the election of Grand Officers having arrived, the election was had with the following result:

M.: W.: A. T. C. PIERSON, Grand Master.
R.: W.: J. C. WHIPPLE, Deputy Grand Master.
R.: W.: L. E. THOMPSON, Senior Grand Warden.
R.: W.: GEORGE BRADLEY, Junior Grand Warden.
R.: W.: E. CASE, Grand Treasurer.
R.: W.: G. W. PRESCOTT, Grand Secretary.

On motion,

Voted, That the Grand Treasurer be released from personal liability for certain Grand ☐ funds, for which he holds the note of Brother Stearns.

On motion,

Voted that the Grand ☐ pay the necessary expenses of the committee on ritual.

Brother L. E. Thompson, from the Grievance Committee, reported back the petition of Charles Symonds, stating that no parties had appeared before the committee in relation to the same, and on his motion it was laid over until the next Grand Annual Communication.

The Grand Secretary laid before the Grand ☐ a communication from Sarah Clark, widow of the late Brother John A. Clark, of Henderson ☐, No. 13, asking the aid of this Grand ☐ in the settlement of her late husband's estate.

On motion of Brother Thompson, it was

Voted, That Bro. A. G. Chatfield, of Belle Plaine, be requested to investigate the matter, and the sum of ten dollars be appropriated to his use for the purpose.

The Grand Secretary presented, severally, his credentials as Representative of the Grand ☐ of California, Oregon and Missouri, residing near this Grand ☐.

Bro. Geo. L. Otis presented his credentials as representative of the Grand ☐ of the District of Columbia, residing near this Grand ☐.

Bro. C. W. Nash presented his credentials as Representative of the Grand ☐ of Iowa, residing near this Grand ☐.

M.: W.: Brother Pierson presented his credentials as Representative of the Grand ☐ of Illinois, residing near this Grand ☐.

The brothers were duly welcomed and accredited as such Representatives.

The Grand Secretary reported that the amount of dues received by him at this session amounted to five hundred and ninety-seven 50-100 dollars.

On motion of Bro. Rigby,

Ordered, That the Grand Treasurer pay the Grand Tyler ten dollars for his services and expenses at this session.

On motion of Brother S. L. Campbell,

Ordered, That the Grand Treasurer pay to the Grand Secretary one hundred dollars in full for his services, and all expenses during the past year, including stationery and postage.

The Committee on Pay Roll reported as follows, which was concurred in:

To the M. W. G. of Minnesota:

Your committee to whom was assigned the duty of preparing a Pay Roll for the Representatives of this Grand ☐, have attended to that duty, and beg leave to submit the following report:

PAY ROLL OF MEMBERS.

NAME OF LODGE.	No. Lodge.	No. of Days.	Per diem.	Mileage.	Total.	Dues Paid G. <input type="checkbox"/> .	TO WHOM PAID.
Saint John's,.....	1	2	\$6 00	\$3 00	\$9 00	\$17 00	L. E. Thompson.
Cataract,.....	2	2	6 00	1 50	7 50	33 50	[Dues not paid.]
Saint Paul,.....	3	2	6 00	.....	6 00	26 00	E. Ingalls.
Hennepin,.....	4	2	6 00	1 50	7 50	24 50	A. E. Ames.
Ancient Landmark,.....	5	2	6 00	.....	6 00	32 50	Geo. L. Otis.
Dakota,.....	7	2	6 00	3 00	9 50	19 00	[Dues not paid.]
Red Wing,.....	8	2	6 00	4 50	10 50	35 50	P. Sandford.
Faribault,.....	9	2	6 00	9 00	15 00	31 00	J. C. Whipple.
Pacific,.....	10	2	6 00	.....	6 00	22 00	[Dues not paid.]
Mankato,.....	12	2	6 00	12 00	18 00	25 50	Wm. S. Sargent.
Monticello,.....	16	2	6 00	10 50	6 00	6 00	Thos S. Chambers.
Hokah,.....	17	2	6 00	10 00	16 00	18 00	B. F. Pidge.
Winona,.....	18	2	6 00	7 00	13 00	34 00	G. R. Tucker.
Minneapolis,.....	19	2	6 00	1 50	7 50	18 00	Joseph Dean.
Caledonia,.....	20	2	6 00	12 00	14 50	14 50	Charles A. Coe.
Rochester,.....	21	2	6 00	13 50	19 50	32 00	E. C. Cross.
Pleasant Grove,.....	22	2	6 00	14 50	20 50	29 50	P. B. Austin.
North Star,.....	23	2	6 00	12 00	18 00	25 50	T. C. Alden.
Wilton,.....	24	2	6 00	11 50	16 00	16 00	E. A. Rice.
Western Star,.....	25	2	6 00	12 00	11 00	11 00	John Brownsill.
Wapahans,.....	14	2	6 00	5 50	11 50	15 50	S. L. Campbell.
Blue Earth Valley,.....	27	2	6 00	16 00	13 00	13 00	Loyal Dudley.
Clear Water,.....	28	2	6 00	11 00	13 50	13 50	W. T. Rigby.
Morning Star,.....	29	2	6 00	8 00	12 00	12 00	J. O. Sawyer.
Anoka,.....	30	2	6 00	5 00	11 00	21 00	A. Woodbury.
King Hiram,.....	31	2	6 00	6 00	12 00	22 50	Geo. Bradley.
Sakatah,.....	32	2	6 00	10 50	13 00	13 00	A. B. Rogers.
Star in the East,.....	33	2	6 00	11 00	14 00	14 00	E. M. Morehouse.
Oriental,.....	34	2	6 00	6 50	12 50	25 50	J. L. Armington.
Mt. Moriah,.....	35	2	6 00	3 50	9 50	50 00	[Dues not paid.]
Grand Treasurer,.....	...	2	6 00	1 50	7 50	.....	E. Case.

The Committee on the Secretary and Treasurer's Books reported verbally that the following were correct:

REPORT OF GRAND SECRETARY.

Geo. W. Prescott in account with Grand ☐, during recess.

To Grand ☐, Dr.

Received during the recess, as follows:

Blue Earth Valley <input type="checkbox"/> , No. 27, dues 1860,.....	\$6 00
Cataact <input type="checkbox"/> ,.....	55 00
Preston <input type="checkbox"/> , U. D., for Dispensation,	20 00
Mt. Moriah <input type="checkbox"/> , No. 35, Registry Book,.....	2 00
Cleveland <input type="checkbox"/> , U. D., for Dispensation,.....	20 00
	<hr/> \$103 00

Contra, Cr.

By paid Rep. of Cataact <input type="checkbox"/> , as per pay roll,.....	\$10 50
By paid Grand Treasurer, as per receipt,.....	92 50
	<hr/> \$103 00

REPORT OF GRAND TREASURER.

Grand Treasurer in account with Grand ☐.

To amount on hand as per last report,.....	\$620 42
Received of Grand Secretary.....	92 50
	<hr/> \$712 92

Contra, Cr.

By paid G. M. order No. 1.....	\$20 00
" " " No. 2.....	54 61
" " " No. 3.....	228 20
By balance on hand,.....	409 11
	<hr/> \$712 92

The Grand Master appointed the following Grand Officers:

W. D. B. KNICKERBACKER, Grand Chaplain.
W. W. S. SARGENT, Grand Marshal.
W. B. F. PIDGE, Grand Standard Bearer,
W. E. A. RICE, Grand Sword Bearer.
W. W. T. RIGBY, Senior Grand Deacon.
W. J. B. GILFILLAN, Junior Grand Deacon.
W. C. A. COE, Grand Pursuivant.
W. J. O. SAWYER, Senior Grand Steward.
W. T. C. ALDEN, Junior Grand Steward.
W. A. RICHARDSON, Grand Tyler.

There being no further business to transact, the tenth Grand Annual Communication of this Grand ☐ was closed in ample form.

A. T. C. PIERSON, *Grand Master.*

GEO. W. PRESCOTT, *Grand Secretary.*

APPENDIX.

REPORT OF COMMITTEE ON FOREIGN CORRESPONDENCE.

To the M. W. Grand ☐ of Minnesota:

Your Committee on Foreign Correspondence, abbreviating as much as possible their notices of sister jurisdictions, beg leave to present a summary of the working of the Craft in the Grand ☐ following:

ALABAMA.

December 3, 4, 5, 6, 7, 1860. Grand Master Ervin takes the ground that a ☐ under Dispensation can affiliate members and try

cases of unmasonic conduct, saying he is aware the decision places him "in opposition to some good and much respected authority." He thinks such [] should "not be strictly viewed as 'Occasional [],' Dispensations for which were granted by the Grand Master in virtue of those high prerogative powers which are attached to his official position, and which Dispensation would cease to be in force after the specific occasion which called for its necessity should have passed away, but rather in the light of Constitutional []," &c. Your Committee does not see the wisdom of allowing such a [] to affiliate Masons, when, by the action—or even want of action—of the next Grand [], that with which they affiliate, ceases to be. The tenure of existence in such cases seems too precarious to warrant the custom. We were pained to learn from the Grand Master's Address, of the serious and protracted illness of M. W. Bro. S. A. M. Wood. The report on Foreign Correspondence was made by Bro. L. B. Thornton, acting chairman, and is written in most excellent spirit.

CALIFORNIA.

May 14, 15, 16, 17, 18, 1861. We quote the following from the Grand Master's Address, as both beautiful and appropriate to these sad times :

"The wide world is a brotherhood, and all are brethren who have entered the portals of our Temple. As such we acknowledge and appreciate them, and consequently, the prejudices of nationality are unknown among us. Nations may be excited to animosity, and wars be waged; armies may meet in deadly conflict, and fields be drenched in blood; still, enemies in war, and through all the political convulsions to which nations may be heirs, *Masons* are friends and brothers. We deprecate the evils or necessities so widely different from our mission. We deplore the wreck of state and waste of life; but whatever whirlwind may sweep across the nations, or battle storm may desolate the provinces and dominions of the earth, the evils they bring, and hatreds they engender, are powerless to turn the heart of brother against brother.

"While we know no distinctions in the brotherhood throughout the world, our country, native or adopted, is nearer to our hearts than other lands. We love the memories which cluster around our history; we feel pride in the achievements of our fathers and in the glory of the Republic which they established—a Republic under whose protecting wing our beloved Order has grown and strengthened, until, from ocean to ocean, our temples dot the land, and our Craft, in numbers and powers for good, is equal to every purpose of its origin and test of its usefulness. In our marts of trade, and along our mighty rivers, in our green and fertile valleys, on the dreary plains, in the wilderness, and on the mountain sides, wherever the wandering footsteps of a brother lead him, he finds a brother's voice to greet him, and a brother's grasp to assure him of a warm and hearty welcome.

"Under such circumstances, how sad and gloomy the reflection that, in a portion of our beloved fatherland, warriors are on the tented field, and bayonets are bristling—that the citizens of one common country are arrayed against each other, awaiting the deadly shock of arms. Let us invoke Almighty God to speedily end the unnatural conflict, and spare the effusion of human blood. May the good angel which has so long hovered over the destinies of our country, so temper the hearts of the rulers and the

people, that civil war may be averted, that strife may cease, that peace, harmony, and good fellowship may be speedily restored, and that each and all may enjoy in quietude those blessings of civil and religious liberty bequeathed to us by our fathers."

The Committee on Jurisprudence, in a report, which was concurred in by the Grand □, say, "No matter what the cause of suspension may have been, it is certainly within the power of a □ having jurisdiction, to try a suspended Mason on charge of further unmasonic conduct, and to inflict such further punishment as it may deem proper," and this without first restoring him. Also, that a □ "cannot proceed to try, for further unmasonic conduct, a Mason suspended by itself, who, at the time charges are preferred against him, resides within the jurisdiction of another □." The charges must be preferred before the latter named □. The Grand Orator, W. Bro. Addison C. Niles, delivered an annual address, in which he thus defines the sphere of Masonry:

"It deals only with this present mortal existence; never ignoring a future grander one, inculcating not one precept inconsistent with its fullest development, but leaving its followers free to shape, each by his individual conscience, the hopes and fears that wait upon it. More than any other institution of which we know, it recognizes the worth of man, merely as mortal man—the high duties, the privileges, the sorrows of manhood. It is human in its origin and aims. It bears no commission from Heaven for the work it has to do. Good men and true, when uninspired, save by the spirit of genuine philanthropy, contrived the scheme for the use and benefit of man."

The report on Foreign Correspondence is from the pen of Bro. Jas. L. English, the present Grand Master. It is a brief notice of sixteen out of thirty-four Grand □, the Proceedings of which are acknowledged as received. Bro. Lawrence, in concluding, says: "Since we commenced, the state of health of the writer, together with his heart-sickness, caused by the political troubles now agitating our beloved land, has been such that he has not been able to make full use of even the few scattered moments he could devote to his work."

W. Bro. Abell seems to have retired from his post as chairman of this Committee, a circumstance which will be regretted by the many who have been regaled by his former labors. He was our favorite writer in this line, and we are very sorry to lose him from the work.

CONNECTICUT.

May 8, 9, 1861. Grand Master Ensign commences his Address with an allusion to the political world, saying that "disorganization, rebellion and war have had full sway over the world at large;" and then adds: "still, our Order is flourishing; our □ continue to enjoy their quiet meetings; strife enters not our well guarded portals; politics and political differences are unknown among us." The following remarks are worthy of our thoughtful regard:

"Having now reviewed and brought before you all the official acts I have performed during the year, I hope you will indulge me for a few moments longer of patient hearing, while I address a few words of caution to the members that are each year initiated into our mysteries. Many of them are zealous, and manifest their zeal by learning the work to be performed within the walls of the \square . They remember the words used during the ceremonies, can repeat them perhaps without hesitation, and oftentimes more readily than many an older brother whom they see by their side, and whom on that account they may feel inclined to look upon with something like a sense of pity. My young brethren, let me warn you against this propensity; your zeal is truly commendable; but this work is not all of Masonry; it is only, if I may so express it, the *material part* of Masonry; it has little to do with the *spirit* of our sublime mysteries. You may be perfect in the work of the \square , but a very poor Mason in reality, if you neglect the practice of the moral principles that "are inculcated in the several Masonic Lectures." Remember that it is the *internal* and not the *external* qualifications that make men Masons. Make it therefore your special study to learn what those *internal qualifications* are, and to practice them. Let not the *material* make you overlook the *moral* knowledge, and I am fully persuaded that a great many of the troubles that occasionally disturb the peace and harmony of the several \square s, would soon disappear. The young brethren should learn from our elders the spirit of forbearance that is so essential to the well being of all; and if you wish to be influential for good, be careful to practice the three cardinal virtues of Faith, Hope and Charity; forget not that the last named is to be practiced towards all mankind, and that it "extends beyond the grave, through the boundless realms of Eternity."

The Grand Master was "authorized to grant dispensations, at his discretion, to the several regiments of this State called into service," during the present war, for the purpose of holding \square meetings and conferring degrees in camp, upon residents of this State in service." A new Constitution and By-Laws were adopted. Bro. N. N. Barrett, President of the Connecticut Masonic Historical Society, in his report, did our Grand Jurisdiction the honor of quoting from a former address of Grand Master Pierson, the remarks relative to the history, jurisprudence, literature, &c., of Masonry. The brother omitted the usual " " though.

The report on Correspondence is from the pen of Grand Secretary Storer, who says, apologetically, that "the labor of its preparation has been performed under circumstances of much debility, and at a time when 'physical qualifications' better fitted me as an inmate of the infirmary than the laboratory." Several quotations are made from our G. . Master's Address, and Bro. Storer says that Masonry in Minnesota "is evidently under the guidance of a competent and skillful head." On the subject of the "physical qualifications," our Brother declares most emphatically that he bids defiance to the old charge, which says a candidate "must be a perfect youth, having no maim or defect in his body," &c., "and to any other charge, old or new, of like import." He says that "whenever a candidate is admitted who has passed the period of youth and arrived at mature manhood, this 'old charge' is as effectually set at naught as when a candidate is admitted having but one arm or one leg." He calls the

old charges "musty," and says they have not been adopted by the Grand ☐ of Connecticut, but that the proper test of qualifications is the ballot-box.

DISTRICT OF COLUMBIA.

February 11, 18, 22, May 1, November 6, December 27. The Convocation on February 22, 1860, was "to take part in the ceremony of dedicating Bro. Clark Mills' equestrian statue of Washington." After the usual ceremonies by the Grand ☐, Grand Master Whiting turned to the President of the United States, who stood by his side, and addressed him as follows :

"MR. PRESIDENT: This gavel, prepared expressly for the purpose, was used by Washington as President of the United States, and as Grand Master of Masons *pro tempore*, in laying the corner-stone of the Capitol of the nation, on the 18th day of September, 1793, and I have now the honor of requesting, in the name of the Fraternity, that you, his brother and successor, will likewise employ it in the crowning act of dedicating his statue."

At the May Communication, the Grand ☐, after some discussion, adopted the following resolution :

"*Resolved*, As the sense of this Grand ☐, that every Mason ought to be an active member of some ☐; but that as a Mason is free to go as he is to come, the discharge of that duty must be left, as many others of necessity are, to the conscience of each individual member of the Fraternity."

The Annual Communication came on the sixth day of November, the day of our Presidential election. The Grand Master, in the course of his address, spoke as follows :

"Masonry knows no "country, sect, or opinion," but regards the whole human species as one family, and wherever her "Sons of Light" may be, she demands that in the State they shall be quiet and peaceful subjects, true to their government and just to their country; that they shall countenance no disloyalty or rebellion, but patiently submit to legal authority, and conform with cheerfulness to the government of the country in which they live. In our own dear country, now menaced with discord and death in the vigor of her youth, are scattered from ocean to ocean, and from gulf to lake, one million of good and true Masons—men picked from the mass for their moral, order-loving, peaceful character, on whom the patriotism recognized and inculcated by Freemasonry, is ceaselessly enjoined by her. If but a little leaven leaveneth the whole lump, who shall measure the influence of true and genuine Freemasonry, if exhibited in the lives and actions of these men? Brethren, this patriotic thought has so filled my mind and heart, as I have dwelt upon this our meeting on the 6th day of November, that, even at the risk of being suspected of a baser motive, I dare to sound it from this great heart of the nation, into the ears of my brethren throughout the land.

"The anxiety that obscures our gladness, and the evils that seem to threaten us as a people, have their paternity in some great error, which Truth, if left to combat, will and can alone dispel. Where or what this error is, I do not assume to know; but this I would say to every brother in this broad land, who may feel that his legal rights as a citizen are, or are about to be, infringed or denied: seek peacefully legal and constitutional redress for legal and constitutional wrongs; like good and true Masons, sit down and reason with your trespassing brother—convince him of his error and he will depart from it—and, brethren, whatever counsels may prevail, let *ours* make for peace. Whatever conflicts may arise, we must take part in, but let *our only* weapon be the Power of Truth."

GEORGIA.

October 31, November 1, 2, 1860. Grand Master Rockwell's address is quite lengthy, and shows much research. He decides that neither Master nor Wardens can be installed by proxy; makes a lengthy argument to prove that in the absence of the Master the Warden should preside, and that if Master and Wardens are absent, the ☐ cannot be opened for the purpose of conferring Degrees; rules that the *presence* of witnesses at a Masonic trial is not absolutely necessary, and that an applicant deformed in one foot was ineligible to initiation. He believes "it has never been controverted by any respectable Masonic writer—at least by none that has come to my knowledge—that a majority of two-thirds of the members present was necessary to relieve from a sentence of suspension;" and "that, technically, two-thirds is a Masonic majority and should be so considered;" and adduces the following reason: "'Three make a ☐' says the Masonic axiom, and a majority of three is two-thirds; hence in cases of relieving from Masonic punishment, the ratio has been preserved, no matter what the number of members present." The Grand Master also, with much Egyptian and Hebrew lore, shows that it is probably the *right* hand glove which the Ahiman Rezon directs to be deposited in the grave; and that the direction to return the insignia and ornaments of a deceased brother does not include the apron, which is *clothing*, and is buried with the brother. The history of aprons and girdles is traced from the time fig-leaves were first sewed together. In the report relative to the Southern Masonic Female College, it is announced that a new department has been added, called the Domestic Department, in which pupils are taught, by regular lessons, the art of cutting, fitting and making their own apparel—every species of dress. Plainness in dress, as a feature of this institution, is again urged as the "true doctrine taught in the Bible, and the only Christian plan of education."

The report on Foreign Correspondence was made by Bro. Geo. L. Barry, and is an excellent document of 56 pages. Some things in regard to our jurisdiction might require answering, but, alas! we cannot reach our brother now.

ILLINOIS.

October 2, 3, 4, 1860. We find nothing of general interest in the legislation of this Grand Body. The action of a Subordinate ☐ in permitting a Quaker to affirm instead of swear on taking the Degrees, was approved. The Grand Master, in his address, says: "Last year, with an increase of twenty-six new ☐, I thought

then, and do still, that we were growing too fast. This year the increase is twenty-seven." He claims, however, that in all cases he endeavored to insist upon a strict compliance with the law in granting Dispensations.

The Committee on Foreign Correspondence, copying from the Proceedings of another jurisdiction a table showing the per centage of initiations compared with the number of members, say upon this subject :

"By this it will be seen that the per centage of initiations is larger in 22 jurisdictions than in this, and less in *five* only. We hope this will settle the question as to *haste, rapidity, and recklessness* of Illinois [] in making Masons. No one disposed to be candid could have seen aught else in this Grand [] but a high, broad spirit of elevated conservatism, and now the figures prove it. Your committee have no doubt that in less than five years from this time, petitions can and will be presented from more than one hundred and fifty new towns, where [] can be most amply sustained, and be a blessing to this and future generations. Your committee hold that when seven good and true Masons have settled together in a prosperous town and country at a proper distance from any other [], and have qualified themselves and provided suitable accommodations, that they have the right to be congregated into a []."

The Grand Master speaks of his gratification "to be able to speak of the harmony that now exists throughout this jurisdiction," saying, "I have been able in almost every case where difficulties have arisen, to bring the brethren to a sense of their duty." His remarks upon intemperance are pointed. We shame to say that in our own jurisdiction the intemperance and profanity of Masons keep scores of good men aloof from the Order. We agree most cordially with M.: W.: Bro. Buck, that "an intemperate man *cannot* make a good Mason," and in asserting that "after you have exhausted all efforts for a brother's reformation, and he cannot be saved, your duty is then plain before you—he must be cut off—for we are responsible to community for the acts of our members." We would also add profanity to the category of things which a *good* Mason cannot be guilty of, and for which there should be prompt discipline.

KANSAS.

October 16, 17, 1861. The Grand Master noticing the annual gatherings of the Brethren, fraught with retrospects and reminiscences of mingled pleasure and pain, says: "There comes to us the sad reality of fearful dearth, and want—perhaps, though, not so haggard as alarmists may proclaim—demands our kind attention, and may yet look with earnest face to us for help in time of need." We don't like to be hypercritical, but Bro. Rees has an idea of *time* that verges on the infinite. He says: "Though young in years, we are not without a history;" and then, without any apparent change of subject, predicates as follows: "We have stood the silent sentinels upon the watch-tower for full three thousand years!"

In regard to charities, there seems to be the same sad admixture of real suffering and most wicked imposture ever to be found where there is a prospect of assistance. Bro. Rees says :

"Some effective plan should be adopted to secure a general fund for charitable purposes. Probably no portion of the world is more subjected to its calls than Kansas. The thousands of adventurers who have sought the western El Dorado with the bright, alluring hope of gathering riches in an hour, return upon us destitute and hungry, with a long and costly journey still before them, ere they reach their homes. Some portion of the jurisdiction may not feel so sensibly this constant draw, but on the eastern border there are calls that would exhaust a well filled treasury. I do not mean that every applicant of this sort should be recipients of our charity, for in the city where I live, a number of approaches have been made by men who had the forms of Masonry—men who were hale and hearty—who had the full ability to work, too lazy to apply their powers, but not too proud to beg; perhaps too honest for another remedy for man's necessities, but too inert for worthy members of this Brotherhood. For instance, one broad-shouldered, ruddy-faced and double-fisted gentleman appealed for help, who claimed to be a civil engineer, and out of funds. He had no one dependent on him; he was told that laboring hands could get a dollar per day, and he vanished in *one grand disgust*. Another pale-faced, sickly-looking man, pronounced himself a Mason, and implored relief. He detailed a woe-begone condition, and was furnished by a brother with two dollars and a half, and an order on the charity fund for something more. He sought the kind committeeman, who in commiseration went to seek the needful help, but on returning found his worthy brother investing what he had in brandy smashes, and so tight he did not know which end was uppermost.

"But there are those who are deserving, and for whose supply provision should be made, and I hope that the appropriate committee will consider fully the importance of this subject."

This portion of the address was referred to the Committee on Charity, but no report was made. There is nothing of general interest in the doings of the Grand ☐, but preparation seems to have been made for extended operations in the future, as the Grand Master was authorized to divide the Territory into as many Districts as he deemed necessary, and appoint a Deputy in each, and also to appoint a private secretary. The Grand Secretary was also authorized to appoint an assistant. The Grand ☐ was permanently located at Topeka.

Brother E. T. Carr gives an interesting, spicy, but brief review of G. . ☐ Proceedings, in his report on Foreign Correspondence. Answering Bro. McNeill, of Texas, he says : "One thing is certain, we *try* to be good-natured and to be a good Mason. In the former we *may* succeed, but in the latter we have our fears. If we have in all our notices of other Grand ☐ so far subdued our passions as to seem good natured, it is merely because we are young, and consider 'discretion the better part of valor.' "

MARYLAND.

May 13, 14, 15, 1861. This Grand ☐ met in Baltimore less than a month, it will be seen, after that most disgraceful 19th of April, 1861. Let us quickly get within the portals where no con-

tentions exist except the noble emulation in best working and best agreeing. The Grand Master commences his address by saying: "It is the glory of the Masonic Temple that its sacred precincts shut out from the peace of its Brotherhood the jarring discords which we have left behind us as we passed the portals of our \square ;" and "to this sacred refuge—to the horns of this altar—" he cordially welcomes every brother Mason. Speaking of the proper workings and fruits of Masonry, he says:

"These, brethren, are lights which shine brightest and best when the night is darkest; and it is my pride and pleasure to state that we have both given and seen this light in the dark night upon us, and which has not yet broken into dawn. It is the lesson of the Great Grand Master of the Universe, that order and harmony be among brethren, and that we help one another, comfort the distressed, and relieve the unfortunate and unhappy. Late occurrences in our midst have shown that the lesson is not forgotten; that it is fulfilled; and that in the terror and alarm which almost open civil war can excite, the brethren of the mystic tie recognize and perform it. * * * I am certain, brethren, I but express your sentiments as well as my own, when I say to you that I thank God that *we* dwell within the Temple, and receive the instruction and do the things which can assuage and amend, *yes, and ultimately abolish* civil war. When civil law and law-givers fail—when those whose duty it is to execute justice and law in equity and mercy, fall short or overstep, and so in either case work wrong and harm; it is *our* duty and *our* privilege to amend what has been done, to heal its results, and prevent, as far as in us lies, the injury to those who give the true grasp, or utter the cry of distress which we recognize. And I reckon the fact that *this has been done*, the brightest record that has been made among us for many years of progress in our Order in those things for which it was delivered to us."

There is nothing of general interest in the transactions of this Grand \square . The report on Correspondence is by Bro. McJilton, who, we regret to learn, retires from the committee—saying in a note that "circumstances beyond his control have intervened, which prevent his further service in this department of our Masonic intercourse." Bro. McJilton retires universally respected for his ability and beloved for his noble kindliness of heart.

Speaking of Masonry and our National crisis, Bro. McJilton says:

"As Masons, we are greatly troubled in our view of our course into which the current of events has been directed, and in the calamity that has been permitted to interrupt our National tranquility and prosperity. But in the midst of our misfortunes, and while we are greatly troubled in common with our countrymen generally at the view before us, it is gratifying to observe the unanimity that prevails among Masonic Craftsmen in relation to the union of the States as a thing most ardently to be desired. * * * It is supposed by some that their promise of loyalty to the Government, as recorded in the installation service, &c., under which all are bound, does not admit of their countenancing the views of disunion as they are held and acted upon in a number of the States. One opinion is that their loyalty to Government is not affected by this diversity of sentiment. The Government of the States as well as the General Government are involved in their promise, and the right of choice is with themselves. * * * Our own view is favorable to the Union, while we desire a perfect equality of all the States in the Union, and believe that if any State is disfranchised of this right, the other States should unite in its restoration."

MICHIGAN.

January 9, 10, 11, 1861. The Grand Master, in his address, discusses at some length the proposition, which he asserts at starting, that Masonry is governed too much, and closes the subject by stating that, "Founded upon the highest and holiest and best feelings of our nature, Masonry needs not so much legislation. It needs little other than the laws of God himself." He alludes in a few words to our National troubles, earnestly recommending "that some action be taken by this Grand Body, with a view of enlisting all the Grand ☐ of the Union in the same effort to bring about that harmony which alone can save our common country." This matter was referred to a committee, who in their report take the only tenable ground, namely: that "neither the Grand ☐, nor any Subordinate, nor any Mason, as such, should interfere in any way with the political faith or opinions of any party or set of men." They go on to say further, however, that they "believe a crisis may arise which will demand of all good Masons to show by their acts and words of counsel and admonition, as well as by precept, that they are quiet and peaceable citizens, true to their government and just to their country." A preamble and resolutions were reported, which, with the report of the committee, were unanimously adopted. The first resolution is as follows:

"That we are deeply attached to our present form of government and the Constitution of our country, and to the citizens of every portion of our country, and that we should deplore, as a calamity to the best and dearest interests of man, the disruption of our Confederacy."

The Grand Secretary, Bro. Fenton, made, as usual, an interesting report as Committee on Foreign Correspondence.

MISSISSIPPI.

January 21, 22, 23, 24, 1861. The first four Grand Officers were absent, and a P. . G. . M. . was called to the East. A short communication was received from the Grand Master, Bro. D. Mitchell, explaining that a most severe and painful family affliction entirely disqualified him from any and every duty. The Committee on Foreign Correspondence was also absent, so there was no report. The committee for the current year is composed of three Past Grand Masters. The Committee on Masonic Laws and Usage answered a question propounded as follows:

"Bro. Stuart asks the question, 'Whether the Grand Master has the right to suspend a sentence of expulsion or suspension pronounced by a Subordinate ☐ against a brother until the next meeting of the Grand ☐; and if so, does the action restore the brother so expelled or suspended to all the Masonic rights in the interim?' Your committee are of the

opinion that although the Grand Master *may* have the *right* to do so, yet that they deem this right ought to be exercised with the utmost circumspection and caution; but having exercised it, the brother by that action is restored to all Masonic rights in the interim, except to membership in the ☐ from which he has been removed, which latter principle has been settled by the Grand ☐.

OHIO.

October 16, 17, 18, 19, 1860. Grand Master Stokes says, in his Annual Address, that "an unusual degree of harmony and brotherly love, and consequent prosperity, have prevailed among the subordinates of this jurisdiction during the year just closed." The exercise of those Masonic traits undoubtedly gave opportunity for the following:

"A most cheering evidence of the prosperity of our Order is exhibited in the fact that so many of our ☐, within a few years past, have erected buildings and furnished halls owned by themselves. A ☐ owning a home appropriately and tastefully arranged and furnished, grows in the estimation of its members, and attracts the attention and confidence of the thrifty and prosperous within its jurisdiction. Such a home is to a ☐ what the acquisition of a homestead is to the family—a visible evidence of stability and permanence."

The Grand Master refers to the Proceedings on the 10th of September preceding, upon the inauguration of a statue of Com. O. H. Perry, at Cleveland. The Grand ☐ was convened, and the statue dedicated with Masonic ceremonies; and the M. W. Brother says: "The entire ceremonial on this occasion was the most imposing it has been my privilege to witness. An immense multitude was present to participate in the honors paid to the defender of his country. The Fraternity from all parts of our land were present, and constituted a marked feature in the most magnificent procession ever formed in our State." The business of the Grand ☐ was of a local character, and we will make but one extract:

"Bro. Lucius V. Bierce, M. W. P. G. Master, offered a resolution to secure the discountenancing within this jurisdiction modes of communicating the Masonic Work not authorized by this Grand ☐; which was referred to the Committee on Masonic Jurisprudence."

This committee subsequently made a report, from which we make an extract:

"Your committee have also had under consideration the resolution offered by Bro. Bierce.

"They cannot find language strong enough to express their condemnation of the practice alluded to in the resolution, or their reprobation of a brother who would be guilty of making merchandise of Freemasonry.

"The method of disseminating the ritual adopted in 1857, was placed under the control and direction of the M. W. Grand Master. Your committee has full confidence that he would not permit it to be communicated in an unlawful manner, and would visit with severe punishment any brother who should be guilty of so doing. They have no knowledge of the facts alluded to in the resolution, but to remove all doubt upon the subject, and prevent such conduct on the part of any brother or officer, your committee offer for adoption the following resolution:

Resolved, That any member of the Fraternity who shall disseminate the ritual contrary to the usages of the Fraternity, the resolutions of the Grand □, or the directions of the Grand Master, shall be subject to Masonic discipline; and if a Master of a □, or an officer of this Grand □, he shall be deposed of his position by the Grand Master."

This resolution was adopted unanimously. We judge, from "this and that put together," that the merchandizing brother alluded to, asked about ten dollars for "disseminating the ritual contrary to the usages of the Fraternity."

TENNESSEE.

October 1, 2, 3, 4, 1860. We find nothing of general interest in the Proceedings of this session. The report on Foreign Correspondence, by R.: W.: Bro. Fuller, is 129 pages in length, and a document of much interest. We are glad that our own views on the multiplying of □ are seconded by so able a brother. He says, "That there are too many □, is a fact too self-evident to need illustration; and the efforts of good Masons—those who have the best interests of the Fraternity at heart—should be directed to their diminution rather than their increase." This multiplicity creates expense, the necessity of meeting which, is, as facts prove, too strong an inducement for "clear ballots" to be resisted, and the inevitable result is that Masonry is shamed by its initiates. In noticing the amendment to our regulations, striking out the membership of Past Masters, Bro. Fuller says:

"We are not certain of this being a good move in the right direction. While we do not consider that Past Masters have any *inherent right* to membership in the Grand □, we have always regarded the permission as an element of conservatism that ought not for slight reasons to be done away with. If all the members of a Grand □—we mean the representatives of □—were brethren of matured experience, and well versed in the usages, customs and ritual of the Order, then perhaps there would be no necessity for the presence of Past Masters. But is this always the case? How often is it that the representative of a □ is found to be a very young Mason—one who has just passed through the several Degrees—filled with a zeal scarcely proportioned to his knowledge of the deep mysteries of the inner sanctum, ambitious to distinguish himself among those whose age and experience have taught them to tread with solemn awe and reverence where the young tyro—with his vows still fresh and warm upon his lips—rushes in and thrusts the veteran aside."

The *fact* is, that while the Past Master membership is allowed, it does more mischief by the premium it offers for a frequent change of Blue □ officers, than it can do good by increasing the wisdom and experience of the Grand □. An ambitious brother says: "All I want is a seat in the Grand □; just elect me Master for one term, and I'll decline a re-election." His pertinacity meets with success; but as the Mastership was not his goal, nor its duties his ambition, he hurries to his life-membership, regardless of usages, customs and ritual, and about as deep in our mysteries as a parrot is in human

language. And so they come in a yearly stream, till P.: M.: is as common and unmeritorious a suffix in the □ as an honorary L.L. D. is in the world at large. Speaking of Grand Master Pierson's forthcoming book on Masonic Law, &c., Bro. Fuller says: "We hope our brother will soon be in a condition to place his work before the public, as anything from his practical pen will prove a valuable addition to Masonic literature." This report of Bro. Fuller's was written as early at least as September, 1860, prior to the commencement of our National difficulties; but the following, suggested by a passage in the address of Grand Master Lewis, of Massachusetts, seems to us the correct view of our Masonic position and duty:

"Who can doubt the beneficial operation of the Masonic Institution in its civil aspect? Holding itself aloof from the turmoil of politics—in this respect allowing its members the largest liberty—making no interference in sectarian disputes, it pursues the even tenor of its way. To the patriot as well as the philanthropist, it presents a grand problem that will only be solved when the history of men shall be closed. And when the fabric of this Union shall be destroyed, when the stars and stripes shall no longer be regarded as the symbol of our greatness as a united people, when discord and contentions shall usurp the place of peace and happiness, even then there will still remain one retreat from the terrors of factions—one altar around which all may still gather as brethren, and for a time forget animosities engendered by the fiend of sectionalism."

We cannot resist the desire of giving a hearing to one more voice from Tennessee, upon this matter of Masonry and our political troubles. It is from the address of the Grand Orator, Rev. and R.: W.: Bro. Thomas Taylor, delivered before the Grand □:

"I am apprised that the present is an important crisis in the political world, and as such I shall seek to profit no party by suggesting a few thoughts for our improvement. May I not truly say that this is the age of excitement, much of passion, very much of ambition? Suffer me to caution you against the excesses which may arise from an overheated ambition, an exuberance of zeal, which, if not properly guarded, may result in fanaticism, and may undo in a moment that which has cost our fathers years of toil and treasure—may give to others the privilege of reciprocity and assailment, and beget among ourselves prejudices unlike to Masonry. Now is the time when every true Mason should seek to guide the Ship of State with a well-directed hand, and be sure to mingle his lessons of prudence in all he says and does.

"I must here be permitted to say, that should our nation remain prosperous and happy—should her gates be enlarged and her stakes strengthened, it will be done by Masonic hands, by principles embodied in our Order. It is my opinion, that when the last political cord shall be broken, there will be one still stronger uniting us together, which is indissoluble. That when all hope of the ship shall be lost, when the sea has become too strong for her safety, when the sun of our glorious America has set, and when one star after another shall have died out in the distance, then there will be seen one standing upon the deck, bearing aloft the stripes and stars of our nation, speaking to the troubled sea as one of old, in accents of love, and saying to the North as well as the South, Thou art my brother. I will go farther, and say, should the last hope be lost, and those lovely emblems of our freedom be torn down by some inglorious hand—should they be broken from their moorings and scattered in wild confusion, there will still be one seen binding those shreds with the cement of brotherly love enwrapping himself in its lovely foldings, considering himself more

beautifully adorned than with the star and garter, than princely robes or kingly diadems. This will be the work left our glorious Order; and when we have done all, can we not encircle ourselves with our chart and compass—the Bible—'neath our heads, and lay us down and die with a consciousness of having done our duty to our God as well as our country? If I am called upon for proof, for an example of this, let me refer you to a Warren, a Lafayette, a Jackson, and a Washington, the father of this, our most glorious Republic."

RHODE ISLAND.

August 27, November 26, December 27, 1860; February 25, May 27, June 24, 1861. At the first quarterly Communication, nothing of general interest is recorded. A resolution was adopted authorizing the G. . T. . to hire for the use of the Grand ☐ such sums of money, from time to time, as may be needed for the expenses of the Grand ☐.

Second quarterly, nothing to note. Semi-annual meeting in December. A resolution was adopted appointing a Committee to petition the General Assembly for an act of incorporation, so that the Grand ☐ might better manage its funds. February quarterly, nothing to note. May quarterly: Address of Grand Master, who regrets that the state of his health prevents his discharging official duties to his satisfaction; invokes the Divine favor upon them and upon "our beloved country, whose perpetuity as a Union is now threatened," and briefly recounts his official action. He announces the issuing of a dispensation for a traveling ☐, to be attached to the Rhode Island Regiment, and styled the "American Union ☐.

The committee appointed to procure the passage of an act of incorporation, reported "that finding in the office of the Secretary of State the original charter granted at the May session of the General Assembly, A. D. 1812, and voluntarily surrendered by vote of the Grand ☐, May 17, A. D. 1834, and thinking it more desirable to repossess this charter than to obtain a new one," it was petitioned for and restored. The Grand ☐ accepted it. The charter was voluntarily surrendered "in the height of the great Masonic excitement, with the view of entirely severing all connection with any civil or political organization." The Grand ☐ is now, by its corporate name, the "Grand ☐ of Free and Accepted Masons of the State of Rhode Island and Providence Plantations." It was resolved "that in consequence of the number of Masons of this jurisdiction serving in the army of the United States, the usual celebration of the 24th of June be dispensed with." Our brethren could not be feasting while so many were fighting on "soldier's fare" for the preservation of good government. Annual Communication in June. A new ☐ was constituted and a hall dedicated, and the Grand Secretary made a report as Committee on Correspondence. Bro. Doyle, quoting Bro.

Abell as saying that none but Master Masons should be permitted in ☐ trials to testify on their honor as Masons—that all others should be sworn, remarks:

"Your committee have no objection to this principle if it is only a violation of the constitutional law of California; but if, by such a decision, it is intended to be general law that Entered Apprentices of Fellow Crafts are not entitled to declare on their 'honor as Masons,' then your committee object to it on the ground that they are Masons, subject to all the discipline of the ☐, and as such they are certainly entitled to testify on honor in any matter, and are degraded from their position when placed on a level with profanes."

Bro. Doyle makes a most readable report, and his collating is done with excellent judgment.

WISCONSIN.

June 11, 12, 13, 1861. The D.: G.: Master opened the Grand ☐, when a short letter was read from G.: M.: Bouck, informing the brethren that on the 20th April preceding he became a member of a volunteer company in the 2d Wisconsin Regiment, and having been ordered immediately (the letter bears date June 10th) to Washington, he could not prepare an address. Resolutions were adopted by the Grand ☐, expressing warm commendations for his official fidelity, and voting him a P.: G.: M.: Jewel. W.: Bro. Youngs, Grand Lecturer, announced "a steady but marked improvement in most of our ☐, both in regard to their work and proficiency in the same, and also in regard to their moral standing; they are in a more prosperous and harmonious condition than ever before, adding to their numbers full as many as preceding years, and generally of the best material." He confesses, though, to "a few ☐ that seem always to be in trouble." We have heard and read of the same kind in other jurisdictions—just "a few," which seem "empowered to work" out the duty of showing what "peace and harmony" are not. The Grand ☐ fixed the rate of interest on all securities held by them, at ten per cent., and voted \$125 for a marble monument over the grave of Grand Secretary Hunt, and \$100 for a suitable monument to the memory of the first Grand Lecturer, W.: Bro. Dwight F. Laughton.

R.: W.: Bro. Palmer, Grand Secretary elect, made the report on Correspondence. Noticing Grand Master Pierson's criticisms, Bro. Palmer says: "No itinerant peddler of Masonic jurisprudence should be tolerated to obtrude himself between individual ☐ or members and the supreme head of the Craft in their jurisdiction, and decide upon questions of Masonic Law by them presented, and *no honorable, intelligent Mason will do it.*" He thinks that M.: W.: Bro. Pierson's conclusion that Lectures are not Landmarks, is a dangerous doctrine. But is it *true*, Bro. Palmer? And if true, why call

it dangerous? We prefer standing on the structure of a dozen homely facts, rather than in a temple of mezzotinted illusions.

A communication was received by the Grand □, asking for "some provision by virtue of which the light of Masonry could be extended to the worthy ones among the volunteers." The request was referred to the Committee on Masonic Jurisprudence, who reported it inexpedient to take any action thereon at present. The report was concurred in. An installation service for the Grand □ was adopted.

INDIANA.

May 27, 28, 29, 30, 1861. Grand Master Downey's address commences with an allusion to our national troubles, deprecating the misrepresentations and consequent misunderstandings which have occasioned them, and then briefly discusses our duties as Masons in these emergencies, saying that "whether there is or is not sufficient cause to justify resistance, is a question which may not be thrown into discussion in our □." After quoting from the "old charges," he says:

"As an organization we do not discuss or decide political questions. We do not as such engage in wars civil or foreign. But as individuals we have not given up the freedom of speech nor the right of judging and acting for ourselves, nor are we deprived of the privilege or exempt from the duty of obedience and loyalty to the government under which we live." The Grand Master says that "the legislation of the Grand □ on the subject of non-affiliated Masons, has been productive of little apparent good." The Grand □, after different enactments upon the subject, at the last preceding Communication, adopted a resolution, "restoring the state of things which existed before the passage by the G. □ of any regulation on the subject, and leaving the □ without any other means of restraint than the affection of their members for the Order, to retain them in connection." This the Grand Master seemed to think as well as anything that could be done, which conclusion was concurred in by the Grand □. The District Deputies, to whom had been assigned the duty of agreeing upon a uniform system of work and lectures, reported favorably upon the "Webb Work," which they exemplified. The Committee on Correspondence also argue at some length in favor of the "Webb Preston Work," which, they say, "has been openly, fairly, and boldly exhibited in many of the States for several years past, under charge of the National Schools of Instruction, of which Bro. Morris, of Kentucky, is President." We were not before aware of the existence of such *National Schools*. The committee think that, tried by "an analysis, philological and historical, which no other system"

than their Webb-Preston, one "could endure for an hour;" "all the 'Smith Work,' 'Jones Work,' and 'Brown Work' melt into confused lumps," &c. A good deal more is said to the same point. Your committee are not disposed to argue the matter, especially as we are wholly unfamiliar with the Smith Work, the Jones Work, and the Brown Work, and are even somewhat in doubt as to our knowledge of the literal Preston Work, Webb Work, or Preston-Webb Work. The Grand ☐ do not seem to have acted upon the report, but the following resolution was passed:

"Resolved, That it is unmasonic, and therefore condemned and disapproved by the Grand ☐, for the brethren in our jurisdiction, with the aid of persons without the jurisdiction, to form secret organizations for the purpose of compelling this Grand ☐ to adopt any particular form of work, controlling its elections or appropriations of its charity or other funds.

MAINE.

May 7, 8, 9, 10, 1861. Considerable space is occupied in these Proceedings upon the subject of "border difficulties." No satisfactory settlement has been made. The decision of the Grand Master of England, approved by that Grand ☐, is as follows: "His Lordship considers that it would be an arbitrary interference with the rights of individuals who are not Freemasons, to dictate to them the particular ☐ or locality in which alone they may be received into the Order. His Lordship is of the opinion that it is the duty of every ☐ to make strict inquiry respecting the moral character of any candidate who is proposed for initiation; but being satisfied on this ground, that it is not incumbent on the ☐ to inquire whether the candidate resides on one side of the territorial division of the country or the other." A memorial came up from Union ☐, No. 31, relative to this controversy, containing the following resolution adopted by that ☐:

"Resolved, That it would be an advantage to Masonry to allow all ☐ to confer the Degrees of Masonry upon candidates who shall be found worthy, without regard to jurisdiction."

This resolution was declared to be "in direct conflict with the regulations of Grand ☐ and the established usages of the Masonic Fraternity on this continent." The ☐ had leave to withdraw the memorial. The following resolutions were adopted:

"Resolved, That the G. ☐ of Maine learn with sincere regret that the G. ☐ of England have sanctioned the positions assumed by the Rt. Hon. the Earl of Zetland, regarding those positions, unsustained by any legitimate authority—at variance with the established usages on this continent, and fraught with intolerable mischief if carried out by Subordinate ☐ near the boundaries of States and nations.

"Resolved, That the Grand Master be authorized by the Grand ☐ of Maine to issue his edict declaring all Masons hereafter made in violation of the principles we have laid down, and without the consent of authorities in this jurisdiction, as irregular, and forbidding all our ☐ to receive or recognize them as Masons.

Resolved, That the Grand Master in thus issuing his edict, shall signify the readiness of this Grand [] to give consent and recommendation to suitable persons in this jurisdiction to unite in [] upon our borders in other jurisdictions, wherever this consent shall be reciprocal and the jurisdiction of this Grand [] shall be respected in accordance with the proposition of the universal Masonic Congress."

Grand Master Drummond, after a careful review of the whole question, decided "that any member of the [] may object to the candidate at any time before initiation, and that by such objection he is as effectually rejected *as if he had been blackballed on the ballot.*" This decision was sustained. The address closes as follows:

"BRETHREN: While no allusions of a partisan character are either desirable or to be permitted, I should deem my duty evaded or neglected, did I not call to mind the deplorable condition of our beloved country. The portentous clouds which have been lowering dark in our horizon, have at length burst upon our land in the desolating storm of civil war. The roll of the drum, the shrill note of the fife, and the heavy tramp of armed men are heard in our streets. We almost listen to hear the thundering of cannon, the tread of hostile armies, and the din of a conflict between brothers, endeared to each other by a double tie, common descent, and the bonds of our Fraternity. But our duties can not be winked out of sight nor evaded. On the very threshold of Masonry, we are taught that our duties as Masons will not interfere with the duties we owe to our country; that we are to be quiet and peaceable citizens, true to our government and just to our country; that we are not to countenance disloyalty or rebellion but patiently to submit to legal authority. Especially is this our duty in *this* land and under *this* government so well calculated to develop our Institution. Our duties to each other as Masons are high and holy, but we have higher and holier duties than even these. When our country is in danger, our duties as *patriots* rise superior to those as *Masons*. But in the impending conflict, our duties as Masons are increased. Those of our Brotherhood who rush to arms in the defence of government, and to put down rebellion, must ever remember that the soft voice of Mercy should be heard and heeded even in the wild rush of contending armies. In the very din of the conflict, and especially in the hour of victory, the appeal of a brother should not be disregarded. And those who take no actual part on the field must make the wives and children of the absent the objects of their most fraternal care—must see to it that all is done that can be done to alleviate and soften the horrors of war."

The Grand [] adopted the following resolution:

"*Resolved*, As the sense of this Grand [], that it is not absolutely necessary that a person serve as Warden in order to be eligible to the office of Master; but we recommend that Masters of [] be elected from those who have served as Wardens, if practicable."

MASSACHUSETTS.

March 14, June 13, September 12, December 12, 27, 1860. At the Communication on the 12th of December, a letter was read before the Grand [], which Grand Master Lewis had, under date of December 10, 1860, addressed to the Grand Master of Virginia. It is a very earnest and patriotic letter, and its reading "was received with great favor, and elicited warm and hearty responses from the brethren, and especially from Brother Colonel Ruggles, of Virginia, who was present as a visitor." We make the following extract from it:

"It was my good fortune to visit Richmond with a band of our Order, and to witness and feel the mighty operation which cemented the hearts of all the participants on that occasion. The influences of that meeting are ineffaceable, the impress indelible. With such feelings, of so powerful a fraternization, how disunion must pall the hearts of those whose affections as brothers are so warmed toward those so dear to them in Virginia! and as one, I was resolved to pour out my own, and to express to you, what I deemed to be the predominant sentiment in Boston, if not in the whole jurisdiction over which I have the honor to preside, and I assure you, my dear brother, that we cling to you, not only as brothers, but as fellow-citizens; and may that evil day be far removed when Virginia and Massachusetts, the States which gave to our country a Washington and a Franklin, and to Freemasonry two of its brightest lights, shall be found opposed as enemies, and severed as components of the United States."

The address of the Grand Master was also his valedictory. We hope the following suggestion will be favorably acted upon by the Grand ☐. With the ability and worth at her command which all will accord to Massachusetts Masonry, reports on correspondence from that jurisdiction would add much to the treasures of our literature:

"I regret in this connection to add, that the Brethren under this jurisdiction have not that information given to them, which is imparted to all Subordinates of other Grand ☐, through a Committee on Foreign Correspondence, where an analysis is given of all the important transactions of those Bodies. It is my opinion that the most venerable, and certainly not the least influential, of the Grand ☐ of the U. S., should not lack in this very essential particular, but that an able committee should annually promulgate to its members and constituents all such information as would enlighten them on those particulars which should interest every Mason in Massachusetts."

PENNSYLVANIA.

December 3, 17, 27, 1860. First Communication, quarterly, for annual election of officers. On the 17th, the Committee on Correspondence, Bro. Richard Vaux, Chairman, made a very interesting report, from which we take the following:

"We feel assured on perusing the report of the Committee on Correspondence of the Grand ☐ of Texas, that it does not fully understand the character of the "Charity Fund" of this Grand ☐, which arises out of the legacy in the will of our deceased brother, Stephen Girard. Bro. Stephen Girard, whose fame and philanthropy are so well known, and so fully appreciated by men and Masons in Philadelphia, and, indeed, throughout other portions of our country, devised (among other munificent gifts,) to the Grand ☐ of Pennsylvania, the sum of \$20,000, to accumulate till the whole amounted to \$30,000, the yearly interest of which was then to be by the Grand ☐ of Pennsylvania, distributed to "poor and respectable" brethren, applicants for relief. The only qualification attaching to the distributees, was, that they were to be "poor and respectable brethren." The Grand ☐ created a committee called the "Stewards of the Stephen Girard Charity Fund," and this body meets regularly, and on proper investigation distributes the yearly interest to such as come within the requirements of the testator. Country, clime or jurisdiction, are alike unimportant. That charity, which is peculiarly Masonic, ignores all claims but a necessity, which can use the language required for Masonic relief. Bro. Girard, fully understanding the principle on which true Masonic charity alone can exert its efforts for those who require them, devised the fund to the Grand ☐, to be used as Masonic charity dictates. This we hope will explain the character of this

Charity Fund, and at least satisfy all that the Grand of Pennsylvania has no claim for reimbursement of any distributed part of the Girard Fund."

The report closes as follows :

"We cannot close this report without a renewed expression of the Masonic fellowship and true fraternal affiliation we feel and entertain for all the brethren of these Grand , wherever situated. We extend to each of their Committees of Correspondence, the salutation of fraternal peace and Masonic good-will.

Surely your God is our God; your faith our faith; your landmarks our landmarks; your joy our joy; your prosperity our satisfaction. Then let us unitedly work together for the preservation and perpetuity of a common inheritance. It may be, thereby we will aid in maintaining unity, peace and concord among the brethren and citizens of united sovereign States in our glorious Union. If all bonds should be broken, all ties rent asunder; if discord, dissension, and disruption, shall mark the decline and fall of the most wise and wonderful of the governments of mankind, let the Masonic temple, in all states, kingdoms, lands, peoples, or confederacies, be the common refuge of an indestructible Masonic confraternity."

From the able valedictory address of Grand Master Phillips, we make the following extracts :

"The establishment of the American Union, the success of the Nation, and the peace which gave opportunity for the enjoyment of the victory, placed Masonry in a high and elevated position. * * *

"I am compelled, brethren, by a sad but imperative necessity, to call your attention to another subject, to which Masons cannot be indifferent, and which, I doubt not, is frequently in your thoughts—I mean the present condition of our country. A year ago, on my installation as Grand Master, I took occasion to say to you, *"you should repress any attempt whatever, made to weaken or to destroy the bond of union that binds together in the brotherhood of liberty the whole American people. I speak thus to you because the spirit of strife and discord is about in our country."* I then had an instinct of approaching danger, and I desired to warn you and to awaken in you such an apprehension of peril to the existence of the Union, to the preservation of the liberties, and to the safety of your institutions, as would make you, in every relation of life, exert and use your influence to avert the political evils which selfish strife and ambitious discord were calculated to engender. At this time, alas, the danger is imminent—the Constitution of the United States, framed by the wisest body of men that was ever assembled, has been violated, and the Union of the States—the model government of the world—the land of liberty—the only asylum for the persecuted and oppressed of all the nations of the world, is now in danger of disruption and producing a civil—a fratricidal war. To our brethren throughout the nation we make an affectionate and a Masonic appeal to practice out of the those principles of forbearance, generosity, conciliation, charity and brotherly love they are taught within it, to unite as a brotherhood to preserve the glorious work in which so many of our honored brethren participated, and to aid in restoring the peace, harmony, good-will, and friendly relations that should exist among the whole American people."

NEW YORK.

June 4, 5, 6, 7, 1861. At the opening of this Grand , there were present five hundred and ninety-nine representatives from Subordinate , and fifty-one Grand and Past Grand Officers. No wonder the Grand Master repeated the suggestion of his predecessor, that such a body was "becoming too unwieldy for the prompt and easy dispatch of business," nor that the report of the

Committee on the Condition of Masonry provided for a committee to report on the feasibility of a plan for the reduction of representation in Grand \square . Says Grand Master Simons: "Reflect, my brethren, that the Annual Communication involves a direct expense of at least ten thousand dollars, or about one-half the entire revenue of a prosperous year, and then, without suffering your minds to wander into the regions of poetic fancy, imagine what you could do for the poor and distressed of our household, if this item of expense were reduced one-half or one-third. Ten years of such economy would make the hall and asylum practical realities, and not, as at present, dim visions, to be, perhaps, realized by remote posterity."

The Grand Master gives an abstract of his decisions during the year, and then says:

"In addition to these, I have been asked, orally and in writing, innumerable questions in regard to the physical qualifications of applicants; and cases have been submitted to my inspection, from that of a gentleman who had lost a portion of one of his fingers by the accidental discharge of a pistol, on through a regular chromatic scale of blemishes, accidents, and imperfections. As, in such cases, there is no discretion in the Grand Master, I could only reiterate the advice, that, in case of doubt, it is always better to refuse such applicants, and cast the responsibility on the Grand \square . This is, however, merely temporizing; and as with the natural increase of \square and Masons, and frequent changes of officers, new men are constantly advancing to positions of responsibility, and as one of the most ordinary effects of such positions is to render the conservative more careful, and even the radical somewhat conservative, it seems to be imperative on the Grand \square to make a definitive settlement of this practically vexed question. The subject of physical qualifications has been abundantly and ably discussed by the best writers of the Craft, and I find the average result of a somewhat extensive course of reading on this subject to be in favor of a strict construction of the Regulation, that "Men made Masons must be hale and sound, not deformed or dismembered at the time of making." Some attribute this requirement to the old Mosaic law in regard to the priesthood; others to the exclusively operative nature of the Institution in days gone by. With all suitable deference to the learned brethren referred to, it is respectfully submitted that neither reason is properly applicable to the present state of the Fraternity, if indeed they ever were. The perfections required of those who were to be admitted to the Inner Sanctuary of the Temple, to behold in the effulgence of the Shekina the ineffable and visible glory of Jehovah, and to minister in his name, ought not, in reason, to be exacted of fallible men, seeking admission to the privileges of a merely human institution. And, again, it does not appear that the Fraternity was ever exclusively operative, either in the days to which our legends refer, or even in the Middle Ages, when they wrought in various lands as traveling architects, and therefore the exclusively operative idea is but a frail basis whereon to rest a landmark. Arguments that depend for their force on the dim traditions of remote antiquity, are necessarily too speculative to be properly appreciated in this matter-of-fact age, and in connection with practical every-day transactions. We shall be more likely to arrive at a satisfactory conclusion by assuming a more tangible point of departure.

The Ancient Charges and General Regulations first published in 1723, under the sanction of the Grand \square of England, and commonly known as the Anderson Constitutions, are the basis of all Constitutions made since that time, and of the superstructure of more recent Masonic jurisprudence. In his elaborate work on the subject, Dr. Mackey terms them the foundation of the Masonic law, and all Masons—at least all speaking the English tongue—agree in accepting them as containing the essential

and immovable landmarks of the Craft. In the third of those charges we find these words: "The persons admitted members of a ☐ must be good and true men, free-born and of mature and discreet age; no bondmen, no women, no immoral or scandalous men, but of good report;" and in the fourth, these: "That no Master should take an Apprentice unless he has sufficient employment for him, and unless he be a perfect youth, having no maim or defect in his body that may render him incapable of learning the art." Here we have the law of physical qualifications, as laid down in the earliest written Constitution acknowledged as law, with a palpably qualifying proviso attached. The law does not require, you will observe, that a candidate should be physically perfect; but that he should not be so maimed or blemished as to render him incapable of learning and practicing the art. In the edition of the English Constitution, published in 1738, from which the charges prefixed to our Constitution are copied, the language of the two charges here quoted is materially altered, as is also the case of the spurious Constitutions of Lawrence Dermott; in the Entick editions, the language of that of 1723 is restored, and it seems to be a fair inference that the first edition is right, and that the stronger language used in our copy is not the original law, (for in that case it would have been in the original publication,) and therefore entitled to no more weight than a recently adopted amendment by which a landmark was removed. But the same difficulty that has always been in the way still presents itself. If we relax the stringency of our present regulation, who shall say where the end may be, or how long before the crevice, scarcely large enough to admit a man's hand, shall furnish room for the passage of a coach and four? The fear of such a manifest evil has evidently prevented the Grand ☐ from making a definite rule in this matter; yet it must be confessed, that while it is difficult to see why a worthy man, who has simply lost a small portion of a finger or toe, should not be capable of learning or practicing our art, we may with propriety gravely hesitate ere we commit to the discretion of the ☐ so serious a question, lest they come, little by little, to consider legs and arms of no special importance to Masons. I venture the opinion, nevertheless, that it is a question that may very safely be intrusted to the Grand Master, who, of all others, would be least likely to countenance the initiation of an improper person."

R.: W.: Brother Drew, Grand Lecturer,—whose report, by the way, is dated "Elmira Barracks," and was presented by another hand than his,—says: "I may congratulate the Grand ☐ that its work has been placed upon a uniform and durable basis; that never since its early existence was it so uniformly imparted in all sections of the State; that never were the brethren better qualified for practicing it in their ☐, or more eager to acquire it for that purpose."

There was one case before the Grievance Committee, which we will mention for the purpose of giving the committee's conclusions, as they were adopted by the Grand ☐. At an election for Master in a certain ☐, there were 16 votes cast; 9 were for the appellant, who was declared elected, installed, and acted for some time. Complaint was made to the Grand Master, of undue influence used in obtaining votes. He visited the ☐, "and ascertained to his satisfaction that one of the members of the ☐ who had voted for the appellant at the election, did so under a threat from the appellant's brother, who was a Past Master, that if he did not do so he would suspend him from the ☐; that the brother so voting was ignorant of his rights, and supposed the Past Master could and would do as he threatened," &c. The committee say:

"The question raised by this appeal is one of great magnitude in its importance to the welfare of Masonry, and its delicacy as connected with the exercise of one of the extreme powers of the M. W. Grand Master. Your committee have thoughtfully considered the subject in all its connections, and are fully satisfied that the M. W. Grand Master proceeded in the exercise of the high power in question with the greatest care, caution and delicacy, and with pure and honest motives; that having ascertained that one of the voters was deterred from the fair and free exercise of his privilege as a Mason, by threats from the brother of the appellant of personal injury to him, as a Mason, if he did not vote for the appellant; and conceiving that great injury would result from permitting such an evil to go unredressed, the M. W. Grand Master proceeded to set aside the election of the appellant, and ordered and held a new election, resulting as before stated. Your committee concur with the M. W. Grand Master that this gross wrong ought not to go unredressed, but they are of the opinion that the proper redress was not adopted. Your committee believe that at all spirited or hotly contested elections, either State or Masonic, there are more or less of improper and unlawful practices or threats made, combinations had, or motives and hopes held out to voters, rendering the free exercise of the franchise difficult or dangerous, and sometimes even impossible to the voter; and yet, it is well known that it is the vote alone that is counted in determining the result, regardless of the color of the hand that cast it, or the motive that influenced the voter, or the influences brought to bear upon him, or the dangers, difficulties, or threats which may have deterred him from freely exercising his privilege. If such an inquiry is permitted to be made, where will it end? What election would stand such an examination? What officer, State or Masonic, was ever elected, whose friends did not, more or less, use injudicious arguments, or place before the voter improper motives? How often do we hear the promise of benefit, or the threat of injury to the voter, used? Once commenced, an inquisition into the motives of voters, or influences exercised on them, and the time of the M. W. Grand Master and of the Grand ☐ will be consumed in the proceedings, to the great injury of other and far more important business. Your committee are satisfied that the only proper inquiries are, as to the regularity of the election, the qualifications of the voters, and the fair and accurate counting of the votes. In State elections, should an attempt be made to improperly influence an elector by threats of danger, or by promise or bribery, the offender is punishable criminally, but the act in no wise affects the result of the election, and the person having the greatest number of votes is uniformly declared and certified as elected. Wisdom and experience have dictated this as the proper course in civil affairs, and your committee believe that a similar course should be taken in Masonic elections. In case of improper or unlawful practices being had, whereby voters are deterred from the fair exercise of their franchise, either by menace or promise, the offender should be promptly dealt with, and, if found guilty, severely punished. Your committee therefore recommend that the decision of the M. W. Grand Master be reversed, and the subsequent proceedings had set aside, and the appellant restored to his office as Worthy Master of Godfrey ☐, and they have appended a resolution to that effect."

MISSOURI.

May 27, 28, 29, 30, 1861. A considerable portion of the Grand Master's address is devoted to the religion of Masonry, and he believes that it is because Masonry professes a religion—the revealed religion of God taught by the prophets and apostles—it has been preserved by Him, surviving the revolutions of time, passing the boundaries of kingdoms and nations, "while empires, and letters, and arts, and ancient religions have passed from sight." Attention is called to several matters needing correction, and among them the

subject of non-affiliation is mentioned, as a matter of much perplexity. The committee to whom this last matter was referred, reported at some length, closing with a resolution, which was adopted, referring it to a committee of three well informed Masons, who are to report at the next Communication. The Committee, expressing themselves "sensible of the immense difficulties which surround this question," say :

"The prolific cause of this evil is revealed in the following language of the M.: W.: G.: M.: : 'Hence it is that very many Masons do not even know what intrinsic Masonry is, and therefore the ☐ often fails to make its members better men. The mere perfectness in the formularies of the ☐ work is not that polishing of the ashlar which we contemplate.' And here is the remedy so appropriately recommended, and which we cordially endorse : 'The mind and heart of the Mason should be philosophically and religiously cultivated.'

"Men soon acquire the mere ritual of the Order, and soon tire of its constant repetition in those ☐ where there is either not the capacity or the inclination to assist the neophyte to penetrate the surface into the profound depth of (to the superficial observer) the hidden riches, to conduct him through the mystic portals into the inner court of our mysteries, where is revealed to his mind and heart the spiritual purpose, the philosophical and religious meaning of our beautiful emblems and significant hieroglyphics. Let this important duty be well attended to, and your committee believe the evil under consideration will not long have to be complained of."

The Grand Master makes the following appeal :

"Brothers, my feelings lead me to make an appeal to the Fraternity in relation to the present condition of our country.

"Our Fraternity embraces the whole in bonds of charity. As Masons, we know no north, south, east, nor west, yet we know our country and Brotherhood everywhere. Peace and harmony are the mission of our Order. Whatever individuals may feel to be their duty as citizens, let us not forget our Brotherhood. Let no bitter personal animosities spring up among us! Let us remember the fraternal cord and its duties!

"We can do much to assuage the bitterness of the present time by trying "as much as lieth in us, to live peaceably with all men," and especially with those of our own household.

"May the good God keep you all in harmony and brotherly love."

The Committee to whom was referred the subject of Grand ☐ Representatives, reported in favor of the system, but expressed the opinion that "it is unwise to permit any officer or representative of this Grand ☐ to hold a commission as representative from any other Grand ☐, since his or their actions would be more or less influenced by said commissions, thereby incapacitating them to discharge their duties as an officer or representative to this Grand ☐.

The report was adopted. If the above objection be a good one, it will be a serious objection also to the system of appointing Grand ☐ Representatives, by incurring increased expense, and necessitating frequent changes of commissions. The reasons urged by the committee do not strike us as practically of much weight. Bro. O'Sullivan, as usual, makes the report on Correspondence. He is very positive, very plain-spoken, able, and, generally, well supported

by common sense in his comments and strictures. Generally, we say, because it is not in human nature to be as dogmatical as our good brother, and still be always right. For instance, hear him, as he takes Grand Master Pierson to do after the following manner:

"The Grand Master enters into the *veiled* question of the "Webb Lectures," the authenticity of which is now exercising some of the Grand jurisdictions; there are some portions of the address of our M. W. friend and brother which had better been omitted. But, now-a-days, there appears nothing too sacred to conceal; all, even our most hidden mysteries, must be dragged to light, to gratify that notoriety which is so eagerly sought after, and those truly Masonic virtues, silence and circumspection, together with the cardinal virtue of prudence, had better be omitted from our ritual, as they appear to be ignored by too many of our brethren from whom we expected better things.

"There appears at the present day, an insane desire on the part of Masons who have acquired some little prominence, to overleap those barriers with which our ancient brethren fenced in the hidden work of our Order from the eyes and ears of the profane. They write as if untrammelled by moral or legal restraint, and that which, twenty years ago, if committed to writing and published to the world, would subject the offenders to the *heaviest* punishment known to our Order, is now blazoned forth with an unblushing assurance which is hurtful to Masonry, and causes the heart of every reflecting Mason to throb with sorrow.

"The legends and traditions which are so intimately interwoven into the system of Ancient Craft Masonry, and which constitute the *marrow* of our ritual, are recklessly dragged to light—exposed to the gaze of the profane—and much show of learning is displayed, to give them an actual existence and a meaning different in many vital respects from that which have been handed down to us of the present generation, from ages long past. The simplicity and morality of the ritual is sought to be destroyed, its wisdom, strength and beauty, to be obliterated; and those brethren who have fondly clung through good report and evil report, amid storm and sunshine, to the sublime teachings of Masonry, as contained in the three Degrees of Apprentice, Fellow-Craft and Master, are now told by a few Masons, in whom it is sought to concentrate all Masonic light and knowledge, that the traditions and legends, which they loved to rehearse and teach to their younger brethren, are but so many pleasing delusions, harmless in themselves, but wanting in that true knowledge of symbolism; that elevated sentimentality, which is only known and taught among those true Jacob Townsends.

"It may be that we are but little qualified to judge of those things of which we write, that our conceptions of the sublime are not very extensive; this may be. We confess to a love of the quiet and beautiful in nature, rather than the grand and terrible. The modest lily which adorns our prairies, teaches us as instructive a lesson as does the gorgeous sunflower; a domestic scene by Ostade, Gerhard Dow or Teniers, have more charms for us than the forked lightning, the storm and its fearful ravages, of Salvator Rosa. We have no doubt but that a Holy Family of Murillo would awaken more devotional feelings in our bosom than the terrible sublimity of the Last Judgment of Michael Angelo, on the walls of the Sistine Chapel. And the lessons of love, peace and good-will taught in the Sermon on the Mount, sink deeper into our heart than the dreadful denunciations of the Hebrew prophets.

"If it requires a knowledge of those hair-splitting theories of the early fathers, and a familiarity with the successful method of magnifying mole-hills into mountains, so industriously practiced by many of our great lights, then do we confess our inability to comprehend the mysticism of this new revelation, or to sympathize with its teachings: but if a long familiarity with the Ritual of Ancient Craft Masonry, obtained from the best sources, knowledge of its legends, traditions, history and philosophy, entitle us to write and speak in its defense, then will we put in a plea in its behalf, and entreat Grand Masters, Grand Secretaries, editors, and all

others of the Craft who write on this subject, to spare what is left us of the *hidden* beauties of the Order, and not to pervert its teachings from their legitimate designs, which are, a BELIEF AND TRUST IN GOD—REVERENCE FOR HIS NAME—OBEDIENCE TO HIS LAWS, and a *life hereafter*."

Now, it may possibly be that M. . W. . Bro. Pierson wrote some things that the world would not care to know, for fear of getting a secret it couldn't keep; but *he wrote the truth*—or the Grand ☐ thought he did—and his address was ordered to be published. We do not at all understand Bro. O'Sullivan's talk about the "quiet and beautiful in nature, rather than the grand and terrific," in the above connection, though very willing to concede that our gentle, zephyry friend and brother is soothed by the former and unstrung by the latter. Our Grand Master's address wasn't poetry, but *fact*; and we are inclined to adopt the quaint language of a sturdy Huguenot of the sixteenth century, "I had rather speak truth in my rustic tongue than lie in rhetoric." If our present lectures are not old, they are not Ancient Landmarks—if they have been changed and revised and remodeled by different zealous brethren of olden and latter times, they are not Landmarks at all.

NEW JERSEY.

January 16, 17, 1861. Grand Master Van Wagoner says:


"The time that has elapsed since our last meeting in this hall has developed many of the strange vicissitudes of life. The blooming spring, the fruitful summer, the bracing fall, and the variable winter, have come and gone. Blessings and misfortunes have followed each other in quick succession. Family ties and friendships have been formed and been severed. Fraternal communications have been strengthened or dissolved. And the civil and social relations of our countrymen have been jeopardized through the caprices and whims of designing and ambitious men. But when we cast our eyes over the breadth and length of our land, the Masonic relations between the different portions thereof continue as firm, unchangeable and enduring as though no withering wind had swept over us. Thus Masonry unites, as has been wisely and truly said, the people of all nations, creeds and opinions."


We notice nothing of general interest in the Proceedings.

NEBRASKA.

June 4, 5, 1861. Grand Master Armstrong says: "The six ☐ which have composed this jurisdiction for the last three years are still performing their labors faithfully and harmoniously. That the number of our ☐ have not increased, is the result of circumstances over which the brethren could exercise no control. The commercial distress which has affected the whole country for three years past, remains unmitigated in the sparse and scattered settlements of Nebraska, and remote as we are from the sectional and political influences which surrounded the populous communities of the States, even here the pure and ennobling principles of Masonry are chilled and sickened by the deplorable strifes and animosities of

parties and sects, which distract our beloved country, and which have at length culminated in a wide spread rebellion against the Government." Speaking of the Representative system, the Grand Master says :

"The States of Louisiana and North Carolina, whose Grand  desire should be represented here, as well as other States of the Union, are now in open rebellion against the Government. Can we fraternize with Masons who refuse to "cheerfully conform to the laws of the country," and are "concerned in plots and conspiracies against the Government?" The right of secession or the propriety of dividing the Union into separate confederacies, are questions not within the province of a body of Masons. But until these questions are determined, and the bloody and fratricidal contest which is now convulsing our beloved country, is ended, we should be guarded in our affiliations with the Masonic organizations of those States who have lifted their bloody hands against the civil authorities, trampled in the dust the banner of the country to which they have pledged their allegiance, and have set on foot the most unnatural and unholy conflict that has ever disgraced a civilized nation. As when Jephtha, Judge of Israel, with the men of Gilead, pursued the rebellious Ephraimites to the passes of the river Jordan, shall we not demand, if among the traitors and conspirators of these latter days, there are any who cannot pronounce aright the word of recognition exacted by brethren faithful to their Masonic obligations?"

The committee to whom this portion of the address was referred, reported in favor of a National Masonic Convention in Washington, on the first Monday in December, inviting all Grand , North and South, to send representatives. The report was adopted. Bro. Furnas, from the Committee on Correspondence, acknowledges the receipt of Proceedings, but recommends that, until financial affairs are in better condition, a more extended notice be omitted. The report was adopted. An address of the Grand Orator covers nine closely printed pages. Though good enough, we believe the same space devoted to a report on Foreign Correspondence, would be more interesting, and far more generally read.

We cannot conclude this report without adverting to the fact that the Committee on Foreign Correspondence for the coming year will doubtless have a much reduced field for exploration. The reason is one to make every heart very sad. Our mission *as Masons* can hardly be a matter of perplexity. We have no political character or preferences—we "owe no man anything but to love one another." To soften the asperities of passion, to relieve the distressed, to put far from us all malice and wrath, and discharge our duty as those who "love God with all their hearts, and their neighbor as themselves"—by all these we may refute the too grave charge that in modern Masonry even *virtue* is but "speculative."

Faternally submitted.

GEO. W. PRESCOTT.